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Biography.

LIFE OF LUTHER.

[*From the Religious Monitor.*]

(Continued from p. 434.)

ON the 6th of March, 1519, Luther wrote his letter of submission to the Pope. The style is so humble, and even so abject in some instances, as to subject him to the charge of timid inconsistency, and over-stretched accommodation. He would be indeed inexcusable, had his knowledge of the characters of the papacy been as extensive and impressive as it afterward was: but though he saw that the supremacy which the Pontiffs arrogated to themselves, was not founded in scripture, he still regarded with fond affection, and superstitious veneration, the authority of the decrees of councils and the canons of the church. Besides, the influence of the caresses which he had received, the solicitations of Miltitz, the remonstrances of the Elector, the fear of schism, and the hope of terminating a portentous struggle in the bosom of the church, could scarcely fail to in-

cline him to this compliance. If, after all, his conduct cannot be justified, the utmost that can be said is, that, in this instance, he has left a monument of human weakness, which should teach us the danger of listening to the blandishments of favour, or of being awed by the menaces of power. Had not Rome been more imprudent in rejecting, than Luther was in writing this submission, the Reformation, if not nipped in the bud, would, at least, have been checked in its growth, and never, perhaps, have waved with such luxuriance, or extended its salutary shade over so many regions of the earth.* But while Leo shut the door of

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* Si Moguntinus, a principio, cum a me admoneretur; denique, si papa, antiquam me non auditum damnaret, et bullis suis sæviret, hoc cepisset concilium, quod Carolus Miltitius cepit, et statim compescuisset Tetzelianum furorem, non evenisset res in tantum tumultum. Luth. Oper. Lat. in Præf. tom. 1.

reconciliation, by refusing to sanction the labours of Miltitz, and sought the counsel of his bigoted dependants, and ghostly parasites, how to punish the insolence of the Saxon monk, several circumstances concurred to enlarge the views, to invigorate the courage, and to animate the hopes of this persecuted Reformer. The death of the Emperor Maximilian, by reducing the vicariat of Upper and Lower Saxony, under the jurisdiction of the Elector, during the interregnum, increased his power, and by the protection which it afforded Luther, induced many, who had in secret embraced his sentiments, more openly to declare themselves his friends. The character for wisdom which Frederic possessed, made them suspect that Luther deserved to be countenanced rather than opposed; and led them to court his acquaintance, as well as to examine his opinions and admire his courage. Wittemberg was crowded with visitors from the most distant provinces, who united with the inhabitants of the suburbs in giving thanks to God, that their city was become a second Sion, whence the beams of gospel truth were scattering on the nations.* He was also encouraged by the commendations of Erasmus, who, though cautious, timid, and temporising, was an enemy to the indolence and licentiousness of the Roman clergy, expressed his abhorrence of their malice against Luther, rejoiced in the success of his doctrines in England, and exhorted him to candour and moderation. Farther, though the

mere circumstance of extensive or rapid propagation is in itself no proof of the truth of any doctrine, the celerity with which Luther's writings circulated through Germany, France, Italy, England, Hungary, and Poland; the eagerness with which they were perused by every order of the people long blinded by monkish legends, and long fettered by human authority; the approbation, which they received from men of understanding and virtue, and the opposite characters of those, who rejected and vilified them, could not but confirm his attachment to the cause in which he had engaged.

But the circumstance, which had the most powerful effect, was the more attentive examination of the doctrine of scripture, concerning the supposed power of the Romish See, to which he was led by a publication of Eckius in defence of the Cordeliers, whose arguments in support of indulgences, Luther had silenced not only by contrary arguments, but by threatening to expose their ignorance and licentiousness, if they persisted in defaming him. To the thirteen propositions of Eckius, Luther opposed an equal number; the last of which was the boldest and most important. Eckius maintained the divine right of the papal supremacy. Luther, on the contrary, asserted, that this supremacy had no better foundation than the decrees of the popes themselves; was opposed by scripture, by the history of eleven centuries, and by the canons of the first council of Nice.† He received an addition-

* Beausobre, p. 165.

† Ibid, p. 178.

al stimulus, by the consequences of a controversy that was publicly agitated at Leipsic, on the subject of *Free-will*. Andrew Rodenstein, surnamed Carlostadius, from the place of his nativity, was professor of divinity at Wittemberg, and had embraced, to a certain extent, those views of divine truth, which his colleague and companion was zealously promulgating. Eckius, one of the most eminent champions of the papal cause, had espoused sentiments concerning human liberty, very different from those maintained by Carlostadt, and proposed that they should have a public disputation on the subject. They met, accordingly, at Leipsic on the 27th of June, and immediately proceeded to the trial of their metaphysical and scholastic skill. The subject in dispute was the power of the human will in the work of conversion. Their manners and character were as opposite as their doctrines. The one was haughty, vehement, impatient of contradiction; the other was modest, calm, patient even of reproof. Eckius made the boldest assertions, and supported them by innumerable quotations, which an uncommonly retentive memory enabled him to command; Carlostadt advanced nothing without aducing his authors, and did not admit his adversary's quotations without the most rigid examination. "Eckius," says Beausobre, "had the advantage over Carlostadt in fluency of expression, and Carlostadt over Eckius in candour and solidity." As long as he could make use of his books he convicted Eckius of rash and unwarranted asser-

tions; but when the clamours of the assembly obliged him to lay them aside, Eckius supported his side of the question with greater eloquence and plausibility than his opponent.*

After the dispute had continued for six days, during which the superior brilliancy and acuteness of Eckius dazzled the multitude, and seems to have afforded a temporary triumph to the enemies of the Reformation; flushed with imagined victory, and ambitious of meriting the favour of Rome, by defeating her most formidable enemy, he challenged Luther to enter the lists of controversy with him. Contrary to the advice of his best friends, who rightly suspected Eckius of the most insidious designs, Luther, after receiving a safe conduct from the Duke, readily took up the gauntlet, which Eckius had thrown down. The combat began on the 4th of July, and was maintained for ten days with uncommon ardour, and without intermission. It turned on the thirteen propositions already mentioned; the articles of purgatory, indulgences, repentance, and the power of absolution, were successively agitated; but the principal part of the dispute concerned the foundation of the supremacy of the Roman See. This last was, indeed, the point for the discussion of which Eckius had proposed this conference; hoping either to ensnare his adversary by apparent concessions, which might lead him to a more open avowal of his heretical opinions, or to force him to take refuge under sophistical evasions, which would

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* Beausobre, p. 184—190.

expose him to the charge of having been foiled in the contest. He thus wished, either to ruin Luther in the eyes of the Pope and his Conclave, or to disgrace him in the estimation of the learned and discerning. It is unnecessary to detail the particular arguments, which each adduced in support of his assertions; on both sides concessions were made, which the other laid hold of with no little triumph. The sentiments of the audience were not more unanimous concerning the issue of the debate. According as they were attached to Rome, or to the Reformation, they gave the palm to Eckius or to Luther. Both, it was allowed, exhibited proofs of splendid talents, extensive learning, and vehement eloquence. Some thought Luther superior in learning, but Eckius in memory and expression. It is certain, however, that this disputation was injurious to both parties. In consequence of Luther's defence, multitudes began to doubt the authority of the Bishops of Rome, who had never doubted it before; and the publication of the proceedings led to inquiry, and in many instances produced conviction; while Luther was more universally, and with greater justice, supposed to be a heretic, because he had condemned the decrees of the council of Constance, and given his sanction to many of the tenets of Huss and Wickliffe.*

To render this controversy as extensively useful as possible, Luther, though prevented by a previous agreement of secrecy from giving to the world a de-

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* Beausobre, p. 192—203.

tailed account of the proceedings, published an explanation of the Theses, which had been canvassed, with an abridgment of the transactions prefixed. In it he discussed the infallibility of the Pope, the authority of the Church, and the doctrine of Justification. His sentiments on the last topic were not speculative only, but produced the most important practical effects. By refuting the doctrine of the merit of good works, and establishing that of justification by faith without respect to works previously done, the most fruitful source of clerical luxury was threatened with destruction. If the most liberal endowment of churches, donations to convents, and bounties to monasteries, to friars, and other ecclesiastics, did not in the least degree avail to the justification of sinners, but must be even renounced as grounds of confidence, it is not difficult to perceive, that the hope of salvation was no longer inseparably connected with the support of religious societies and institutions; and, consequently that, in proportion as this doctrine prevailed, the clergy were in danger of losing the chief part of their revenues.

Melancthon, already in private a friend to the Reformation, was confirmed in his attachment to it by the disputation at Leipsic, to which he was a witness. He saw through the flimsy objections and pompous sophistry of Eckius; discerned more impressively the sources of popish corruption, and the necessity of a reform; and was determined by the solid reasonings of Luther, to embark in the glorious cause of delivering his

countrymen from the chains of ignorance, superstition, and sin. "Little did Eckius imagine," says Milner, "that the public disputation, in which he had foreseen nothing but victory and exultation, and the downfall of Lutheranism, would give rise to another theological champion, who should contend for Christian truth and Christian liberty, with the primitive spirit of an apostle. At Wittemberg, Melancthon had probably been well acquainted with Luther's lectures in divinity, but it was in the citadel of Leipsic that he heard the Romish tenets defended by all the arguments, which ingenuity could devise: there his suspicions were strengthened respecting the evils of the existing hierarchy; and there his righteous spirit was roused to imitate, in the grand object of his future inquiries and exertions, the indefatigable endeavours of his zealous and adventurous friend."*

About this time, Tetzels, worn out with the effects of his profligacy, tormented with reflections on his extortions and injustice, stung with the censures, which Miltitz had passed on his conduct, and disgraced in the estimation of all, who were not as worthless as himself, ended his life, being carried off either in a fit of despair, or by an attack of the plague. It should be mentioned to the honour of Luther's Christian spirit, and to vindicate him from the charge of revenge and implacability, that, on hearing of Tetzels anguish, like

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* Milner's Ch. Hist. Vol. IV. p. 409.

Calvin in a similar case,† he wrote him in the kindest and most soothing terms, and begged him not to be distressed at the recollection of any thing that had passed between them.

While the divines were disputing at Leipsic, the Electors of the Empire met at Francfort, to choose a successor to Maximilian, who had died in the beginning of the year. This assembly witnessed an instance of magnanimous generosity scarcely paralleled in the annals of any country. It saw Frederic decline an imperial crown, not in a moment of indeliberation, or an ebullition of passion; but because conscious of the inadequacy of his resources to support the dignity of the Empire, and to maintain its rights against the preparations of the Ottoman court. Neither the voice of ambition, which would powerfully assail him, nor the solicitations of his countrymen, who were anxious to reward his merit and ensure their own happiness, moved him from his purpose. To put an end to their indecision, he pointed out Charles, king of Spain, then a young and heroic prince, as the person, who, from his connexions with Germany, and the extent of his native dominions, was the most likely to wield the imperial sceptre with dignity and success; and from the effect of this recommendation it may be justly said, that he in one day had the glory of refusing and of bestowing an empire. Disdaining the very imputation of being bribed

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† Religious Monitor, *Life of Calvin*, Vol. II. p. 83.

to this generous conduct, he rejected the offer of 3000 florins, which Charles' ambassadors pressed on him, as an expression of their master's gratitude; forbade even his servants to accept of any part of that sum, on pain of immediate dismissal; and to prevent farther solicitations, left Francfort early the following day.*

The negotiation of Miltitz, which had been interrupted by these political affairs of the Empire, was renewed on their termination, and he returned into Saxony, to present the Elector with the golden consecrated rose, which the Pontiffs used to bestow on princes for whom they professed a peculiar esteem, and which had been promised to Frederic as a token of the Pope's favour and approbation. But the time was passed, when such a present would have been acceptable to Frederic, and though he was afraid of irritating the papal court, by rejecting it altogether, he was unwilling, personally to submit to a ceremony which he now regarded as nothing else than a solemn farce. He accordingly ordered his counsellor Fabian Feilisch, to undergo the usual ceremonies in his place. Defeated in this purpose of his mission, Miltitz sought a second interview with Luther, which took place at Libenwerde, a small village in the neighbourhood of Wittemberg, when they again agreed to refer the cause to the Archbishop of Treves.†

Luther's zeal was not repressed by the tardiness of the nego-

tiation; nor did the fear of bringing it to an abrupt and unfavourable termination prevent him from continuing openly to declare his hostility to the doctrines of men, and the usurpations of priestcraft, though in some instances it moderated the asperity of his language. He explained the Psalms to the people, and discharged with diligence and fidelity, every part of his ministerial and professorial functions. Though his public discourses were chiefly of a practical and experimental tendency, he did not conceal his doctrinal sentiments; nor even the hesitation which he began to feel respecting the foundation and propriety of auricular confession, the number of the sacraments, the restriction of the communion to one kind, and other tenets of the Romish religion. But his principal work, during 1519, was his commentary on the Galatians, a treasure of theological and moral truth, containing his views of justification by faith, the particular place which good works hold in the Christian system, the nature and extent of evangelical charity, and the discriminating characters of the law and the gospel.‡

(To be continued.)

BRIEF SKETCH OF MR. THOMAS BRIGHTMAN.

To the Editors of the Panoplist.

I FEEL it my duty to express to you the high gratification which I experienced on reading in your last number the *Testimo-*

* Seckendorf, lib. i. § 80. p. 122.

† Beausobre, tom. i. p. 239—242.

‡ Beausobre, tom. i. p. 244. Seckendorf, lib. i. p. 133—137.

ny of the venerable HIGGINSON and HUBBARD, *to the order of the Gospel in the Churches in New England.* The publication of it at this time is seasonable ; and if read and considered with due attention by the clergy and churches in Massachusetts, it cannot fail to do good. I wish it may excite some one of competent talents, and information, to display before the public, through the medium of the Panoplist, a correct view of the present anarchical state of our ecclesiastical affairs, and to devise and prescribe some means by which that "Order of the Gospel" might be restored among us, which once existed, and which these pious fathers so earnestly recommended. At the present time, this subject pre-eminently claims the attention of Christians, especially of the *Congregational* denomination.

But the chief object I had in view, when I took up my pen, was to furnish for the Panoplist the following biographical sketch of the "famous BRIGHTMAN," mentioned by Messrs. HIGGINSON and HUBBARD, in their "Testimony" just alluded to, with so much respect. This sketch is taken from a note in Walton's life of Dr. ROBERT SANDERSON, late Bishop of Lincoln.

"Mr. THOMAS BRIGHTMAN was born at Nottingham, educated at Queen's College in Cambridge, and was afterwards Rector of Hawnes in Bedfordshire. He was the author of "The Revelation of St. John illustrated, with an Analysis and Scholions," &c. and of "A most comfortable Exposition of the last and most difficult part of the prophecies of Daniel, from the 26th verse of

the 11th chapter to the end of the 12th chapter, written originally in Latin." He also composed a Latin commentary on the Canticles, or Song of Solomon, which his warm imagination prompted him to consider as a prophetic description of the state of the Church from king David's time, till the year 1550. The translator of the two last works gives him the following character :

"He was indeed one of a thousand, great and gracious many ways, both in life and learning, *dum ea docuit quæ fecit, et ea fecit quæ docuit, et verba vertebat in opera.* He taught in that he did practice, did practice that he taught, and so turned words into works. He was a great artist, and a great linguist. He had good skill in all arts and tongues, needful for a complete divine, even in song also, vocal music being the best, till his more weighty studies called him from the Maidens to Divinity their mistress, wherein he excelled and shined above many of his fellows : all that then lived with him in Queen's College in Cambridge, whereof he was a fellow, do very well know. He shined every way, and was a BRIGHT MAN indeed in his life ; shining to all that heard his catechizing, and common places and lectures in the college, or his sermons in the country, in Bedfordshire. He is said to have always prayed for a sudden death. His prayer was granted. As he was reading a book and travelling in a coach with his friend and patron, Sir John Osborn, he was seized with a fainting fit, and being taken out of the carriage for the benefit of the air, he instantly expired, August 24, 1607."

Religious Communications.

ON THE EXAMINATION OF CANDIDATES FOR THE MINISTRY.*

At the present day there is as much licentiousness in religion, as in politics; and as much perhaps in the ministry, as among the people. Were not many, who bear the name of gospel ministers, plotting against the ancient faith, and using all their influence to introduce a new form of Christianity, it would not be so necessary as it now is to contend for a practice, which is sanctioned by scripture and reason. *The examination of candidates* previously to ordination, has, of late, been not only neglected, but violently opposed; not only treated as a matter of indifference, but decried, as a destructive evil. It is, therefore, thought conducive to the interest of Zion, to give a brief statement of the principal reasons which occur in favour of *examinations*.

In the first place, it is evident that *examinations* are supported by scripture. Paul says to Timothy, *Lay hands suddenly on no man, neither be partaker of other men's sins*. The true meaning of this caution is undoubtedly contained in the following paraphrase of Doddridge. "As it is a matter of so great importance in the Christian Church, what persons are admitted to minister in it; I charge thee, that thou lay hands suddenly and rashly

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* This essay has been inserted in another religious publication. It is now, though with many alterations, offered to the Panoplist.

on no man, to set him apart for that sacred trust, *before his qualifications have been fully examined and thoroughly approved*. Neither make thyself partaker in the sins of others; as thou wilt certainly do, if thou art the means of bringing those into the ministry, whom thou mightest have discovered to be unworthy men." The apostle here cautions ministers not only against introducing into the sacred office men who are not qualified, but against introducing even those who are qualified, without suitable inquiry respecting their qualifications. What the requisite qualifications are we learn from the same apostle. *A bishop must be blameless, vigilant, sober, of good behaviour, apt to teach, holding fast the faithful word*. This description of a bishop is designed not only as a standard, to which every minister ought to be conformed, but as a *directory* for those who are concerned in ordaining others. That this was the special design of the description appears beyond all doubt from the connexion. For this cause, says Paul to Titus, *I left thee in Crete, that thou shouldst set in order the things which are wanting, and ordain elders in every city, as I appointed thee*. Immediately upon this he gives Titus the description of a bishop; which is nothing less than giving him instruction *what characters to ordain*. And this is virtually directing him not to ordain any man, without satisfactory evidence, that he possesses the character described.

I might, secondly, urge the practice of the Christian church. In the first ages of Christianity a serious examination always preceded the ordination. Before any person could be regularly elected to any clerical office in the church, the electors and ordainers were obliged to examine him concerning his faith, his morals, and condition in life. The person elected was obliged to answer certain questions of doctrine. He was obliged to subscribe to a body of articles, or confession of faith, at the time of his ordination. The examination of his morals was very strict.*

Dr. Doddridge, in his account of the usual methods of ordination among Protestant Dissenters in England, gives the following description; "previously to the assembly for ordination, the credentials and testimonials of the candidate are produced, if it be requested by any who are to be concerned; and satisfaction as to his principles is also given to those who are to carry on the public work, generally by his communicating to them the confession of his faith which he has drawn up; in which it is expected, that the great doctrines of Christianity should be touched upon in a proper order, and his persuasion of them plainly and seriously expressed in such words as he judges most convenient. And we generally think this a proper and happy medium, between the indolence of acquiescing in a general declaration of believing the Christian religion, without declaring what it is apprehended to be, and the severity of demanding a subscription to any

set of articles, where if an honest man, who believes all the rest, scruples any one article, phrase, or word, he is as effectually excluded, as if he rejected the whole.

"The pastors, who are to bear their part in the public work, having been thus in their consciences satisfied, that the person offering himself to ordination, is duly qualified for the Christian ministry, and regularly called to the full exercise of it, they proceed at the appointed time and place to consecrate him to it, and to recommend him to the grace and blessing of God."†

The same is true of the excellent fathers of New-England. We may apply to them the saying of Calvin respecting primitive ministers; "whereas they understood that, when they engaged to ordain ministers, they engaged in a most important matter; they durst attempt nothing, but with great reverence and carefulness."

Such has been the practice of the Christian church in the best ages. And it is surely no sign of wisdom, to despise the footsteps of Christ's flock.

The general practice of enlightened men in cases far less important may be mentioned as another reason for examinations. Without a strict examination, a young man cannot be admitted a member of college. A man must pass through a long and minute examination before our medical societies, in order to obtain license to practise the art of healing. Our laws wisely direct, that the lowest class of schoolmasters shall

* See Bingham's Antiquities of the Christian Church.

† Appendix to his charge at the ordination of the Rev. Mr. Tozer.

not be employed without inquiry into their qualifications. And shall men be introduced into the ministry, an office infinitely more important than any other, with little, or no attention to their qualifications? Shall the children of this world be wiser in this respect too, than the children of light? Shall Christians guard the interests of Christ's kingdom with less care than others do their temporal interests?

The very nature of the transactions, in which an ordaining council are engaged, shews the propriety of examinations. How can they, by vote, express their satisfaction with the qualifications of the candidate, when those qualifications have never been the subject of inquiry? Is it not presumption to take it for granted, that every one who offers himself for ordination, is fit for the ministry? Can all be considered as sufficiently furnished for that momentous work, who have had a public education? Do not many leave college as they entered it, "*with skulls that cannot teach and will not learn?*" If graduates are well acquainted with science, is not their conduct often irregular and reproachful? And if their outward conduct is respectable, are they not, frequently, ignorant of Christianity, and visibly destitute of true godliness? With what propriety, then, or consistency, with what fidelity to God, or to the souls of men, can a council proceed solemnly to ordain one, whose preparation for the ministry has undergone no examination? How absurd, to embrace a man, as a gospel minister, and recommend him as such to the people, when they have no definite evidence that he

believes the truths of the gospel, or loves the Redeemer.

With this is connected another consideration; *that if the practice of examining candidates be set aside, the churches will be in danger of being imposed upon by unqualified ministers.* If there be no inquiry concerning the learning, the belief, and the personal religion of candidates; those whose belief is extremely erroneous, and who are destitute of learning and piety, may without difficulty obtain ordination. When we deny the necessity of examination, and give up the principle on which it rests, we open a door for the admission of all who apply, and practically declare, that neither literary, moral, nor religious character is of any consequence in gospel ministers.

I shall only add, *that a serious examination of candidates is attended with many advantages.* It has a desirable influence on the council, calling up their attention anew to the great truths of the gospel and the interests of Christ's kingdom, and thus preparing them to engage with a proper spirit in public transactions. If the candidate give evidence of being well qualified for the ministry, it prepares them to embrace him with cordial affection, and to live with him in the most happy friendship. The practice has a salutary tendency respecting the people, with whom the candidate is connected. To know that he was not ordained rashly, but after diligent and prayerful examination was found well qualified, would naturally dispose them to receive benefit from his labours. This information would prepare the way

for his general usefulness and acceptance. The effect of the practice here defended, would be beneficial to those who contemplate the ministry as their profession. While its direct influence would be to prevent bad men from seeking to intrude themselves into the sacred office, it would excite others, of a hopeful character, to pious diligence in completing their preparation.

This subject deserves the serious consideration of gospel ministers. When they are called to act in councils, neither love of popularity nor dread of reproach, nor any other motive, should deter them from acting faithfully. "Neither friendship, nor compassion, nor interest, nor importunity, should move them to bring any into the church, who is not, as they firmly believe in their conscience, in every respect duly qualified for its service. Friendship for any man, in this respect, is enmity against God. Compassion to an individual is cruelty to the community."*

Those members of councils, who oppose examinations, assume what does not belong to them. It is the right and duty of every member to use all proper methods to obtain satisfaction respecting the candidate. Shall any be required to act with blind, implicit confidence in others? Shall they be deprived of the satisfaction, which a careful examination might afford? Shall an imposing vote of the majority keep them from making suitable inquiries respecting the religious sentiments of him whom they are called to ordain? This

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* Dr. Smith's Lectures on the Sacred Office.

would be a palpable infringement of the rights of councils, and of churches.

How great is the criminality of those, who carelessly bring into the sacred office, such as ought to have neither part nor lot in it. They are in effect partakers of other men's sins. They are responsible for the error, the impiety, and the hurtful influence of those, whom they remissly introduce. They keep the door of the sanctuary, and must answer to God and to the souls of men for those whom they admit. Alas, how sunk is the credit and usefulness of councils; how do our churches lie mourning in the dust; how is the ministry divided, and its influence dwindled almost to nothing, through the want of vigilance and fidelity in those, who have the keys of Christ's kingdom. Let us, then, join with them, who, in this evil day, aim to be faithful to their trust, and seriously guard against countenancing those, who are not only lax in principle, and supine in the discharge of pastoral duty, but are the most cumbrous, oppressive load upon the shoulders of the ministry.

LUTHER.

THE DIVINITY OF CHRIST, THE
GROUND OF THE CHRISTIAN'S
HOPE.

BELIEVERS consider the righteousness of Christ, as the only foundation of their forgiveness and salvation. If he had not obeyed the law and suffered death, there would have been no way, in which pardoning mercy and saving love could be exercised toward sinners. "Without

the shedding of blood is no remission." But since Christ hath offered himself, a sacrifice for sin, God can be just and yet justify him that believeth. Believers know, that the foundation, on which they build their hopes of happiness, is firm and immovable. But such a foundation could not be laid, except by a self-sufficient and unchangeable Being. The hope of believers rests on Christ, *the Rock of Ages*. Hence their hope may well be called, "an anchor to the soul, both sure and steadfast." But Christ could not be such a firm foundation of hope, were he not GOD as well as man. Our hope of pardon and salvation, must, therefore, involve an unwavering confidence in the infinite power and grace of the Redeemer.

To illustrate and establish this sentiment more fully, let us attend to the following train of reflections.

The obedience and sufferings of Christ derive all their merit from the union of Divinity with his human nature. There is "one Mediator between God and men, the man Christ Jesus." It was necessary that he should be *man*, that the nature, which had sinned, might obey and suffer. Divinity is incapable of obedience or suffering. The Son of God, therefore, took upon him the human nature, that he might obey the precepts, and suffer the penalty of that law, which man had broken. But Christ is not merely human. He is "God manifest in the flesh." It was necessary, that he should be God, that he might be qualified to bring in that perfect righteousness through which sinners can be pardoned; to sanctify their

depraved hearts; to introduce believers into the presence of God, and give them a place in the kingdom of everlasting blessedness.

If Christ were a mere man, there would be no real, inherent merit, or efficacy in what he did and suffered, any more than in the actions and sufferings of such eminently good men, as Abraham, and Paul. If only the sacrifice of a mere creature, possessing perfect holiness, had been necessary, one of the elect angels might have been designated as Redeemer, and the Son of God spared. But all the divine perfections were requisite to qualify a being for the work of atonement. No being but the Son of God, in whom dwells all the fulness of the Godhead bodily, had sufficient power and dignity to fulfil the office of Mediator.

The objector may say, that, although Christ were not God, the Father might have accepted his sufferings, as an adequate price of pardon and salvation. This objection rests on the idea, that the merit, by which the sinner is justified, consists simply in the will of the Father, and not, in any degree, in the dignity and work of the Saviour. But the scriptures represent this subject in a very different point of light. They inform us, that *Christ hath appeared to put away sin by the sacrifice of himself; that by one offering he hath perfected forever them who are sanctified; and that by the obedience of one many shall be made righteous*. These passages plainly teach us, that sinners are justified by virtue of the obedience and death of Christ; that our salvation is the effect of his

own intrinsic worth. As he has thus merited and purchased eternal happiness for his friends; he is represented, as bestowing it upon them by his own power, and according to his own sovereign pleasure. "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Upon his divine and eternal existence depend their security and glory. "Because *I* live, *ye* shall live also." He is the *author* of eternal salvation to them who believe. His coming into the world and suffering death, was the consequence of his having been appointed to the office of a Saviour. But his appointment to the work was not the ground of his merit. The merit of his death, and the efficacy of his blood arise from his own divine excellence. As it is impossible, that any original merit should belong to a finite being; all the merit of Christ's death must flow from his divinity.

By attending to the apostle's reasoning, Heb. vii. we shall find, that he infers his ability to save sinners from his divine perfection. By showing the superiority of Christ's priesthood above that of Aaron, and proving it to be eternal, he establishes the doctrine of his sufficiency for the work of redemption. "But this man, because he continueth forever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost, who come unto God by him, seeing he ever liveth to make intercession for them." The apostle's argument rests on the unchangeableness and eternity of the Redeemer; and these are incommunicable per-

fections of Jehovah. Hence it is evident, that our hope of salvation must rest on the divine character of Christ. Without some just views of the scheme of redemption, and of the divine character of the Saviour, we cannot have a hope, which the gospel will authorize, of enjoying eternal salvation.

They, who have had a proper sense of the evil of sin and the strictness of the divine law, are fully convinced that none but a divine Being could make an adequate atonement. So exceedingly hateful is sin in the sight of God, that the most exalted creature could do nothing to procure forgiveness. The divine law is so holy, so inflexibly just, that it would have forever prevented the salvation of sinners, unless full satisfaction had been made to its injured authority. They, who are taught of God, clearly see, that none but a being of spotless purity and infinite dignity could make that satisfaction; that none, but the divine Lawgiver, could so vindicate and honour the broken law, as to render the salvation of sinners consistent with his just and holy government. Thus their hope of being delivered from the guilt and punishment of sin rests entirely on the divinity of the Lord Jesus, who made the atonement.

Let it be added, that scripture often represents the *Saviour*, as being God; and always holds up, as the object of our faith, a Being of divine perfection. "I am God, and beside me there is no Saviour. Look unto me, and be saved. To the only wise God, our Saviour, be glory," &c. But we know that sinners are

constantly directed to look unto Christ as the Saviour, and to expect pardon and salvation from him, which would not be consistent, were he not truly God.

REFLECTIONS.

1. Since Christ is a Being of divine perfection, we may, with perfect safety, commit our souls to him for salvation. Were Christ a mere creature, it would be unsafe to commit the interests of our immortal souls into his hands, and depend on him for pardon, sanctification, and glory. In a concern of so much importance, it would be dangerous in the extreme to rest upon any finite being. But we may, with the most unreserved confidence, commit our souls to the divine Saviour, and with perfect security, rest on him for eternal life. He will keep his disciples by his own power through faith unto salvation.

2. Is there not good reason to believe that they, who deny the divine glory of Christ, cut themselves off from the hope of salvation? By rejecting the only ground of hope, and the only way of happiness, do they not forfeit the Christian character, and place themselves among infidels? "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Peter foretold, that there would be teachers in the church, who would privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. They, who are not with Christ are against him, and may well tremble for their awful situation, and their approaching doom.

B. T.

THE DECALOGUE.

No. 4.

Fourth Commandment.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger, that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The religious observance of the seventh day, previously to the Mosaic economy, has been questioned, but without sufficient reason. "On the seventh day," says Moses, "God rested from all his works, and God blessed the seventh day, and sanctified it." By sanctifying the Sabbath is here meant, *setting it apart to a sacred use*. From the beginning six days were allowed mankind for necessary labours. But the seventh was devoted immediately to religious purposes. This order was made in Paradise, while our first parents retained their innocence. If necessary for the innocent, how much more for the guilty. If deviations from duty were feared in innocence without the aid of the Sabbath; how much more must they be feared in the present depraved state of mankind? What but entire ruin could now be expected.

That keeping a Sabbath day holy was a practice of an early

date, the words of the sacred historian sufficiently prove. As God claimed a peculiar property in the seventh day, no doubt all, who feared him, devoutly acknowledged that claim. The directions concerning the manna, which were given previously to the publication of the law from Sinai, show that the observation of the seventh day was not new.

In this commandment there is something of a moral, and unalterable obligation. It requires that *one day of seven* be set apart immediately to sacred purposes. As infinite wisdom has thus proportioned things, no man on earth can withhold the time appropriated to God, without such a manifest violation of the original law, as amounts to sacrilege, and a daring contempt of the divine authority.

The commandment is also connected with something ceremonial and passing. Circumstances attended the observance of the Sabbath among the Israelites, which arose from their peculiar situation. These cannot now be supposed essential. One mutable circumstance is the particular day. The day of rest observed by the patriarchs was *the seventh day after the creation*. But in this respect an alteration took place at the commencement of the Christian era. On the *first day of the week* our Lord rose from the dead. On this day, in preference to all others, he appeared to his disciples, gave them his Spirit, and ascended into heaven. On this day Christians assembled for worship, and have from the first devoted it, as the Lord's day, to his peculiar service. This change has been generally admitted.

But it weighs nothing against the morality of the fourth commandment. The *precise day* for the Sabbath is an alterable circumstance, altogether distinct from what is essential in the command. "Remember the Sabbath day to keep it holy," is the substance of the command. It is added; "The Lord blessed the Sabbath day, and hallowed it." Neither expression mentions the *seventh day of the week*. The observance of *any seventh day*, which God might be pleased to appoint, is what the command enjoins, and what is of perpetual obligation.

The week of seven days was a division of time in use before the flood, as plainly appears from the history of Noah. The Chaldeans and Syrians agreed in early ages, with the family of Abraham, in computing time by a period of seven days. Some traces of this original appointment are found through the world. The number *seven* has been in great esteem, as a sacred number, among Jews and Gentiles. Naaman was directed to plunge *seven* times in Jordan. Apuleius speaks of dipping the head *seven* times in the sea for purification, because Pythagoras mentioned this number as most proper in religion. Philo says, that the seventh day, which he styles the birth day of the world, was so much observed through all the nations, notwithstanding the reason for doing so was lost, that it might well be called *the universal festival*. Josephus and Eusebius speak in the same way. According to Clement Alexandrinus, the Greeks held the *seventh* day in veneration. In such sentiments and practices among

Jews and Gentiles, we trace evidence of the Mosaic account, that God created the world in six days and rested on the Sabbath, which gave that day and that number such a general sanctity. The full current of evidence from sacred and profane history opposes the system of a late eminent and worthy, though in this instance, mistaken writer,* who thinks that the institution of the Sabbath originated with Moses, being altogether of a ceremonial nature, and that it is mentioned in Genesis by anticipation only. But this could not have been the case. The command, enjoining the Sabbath, was given in Paradise, and afterwards repeated in the wilderness, and is equally binding upon men of all ages and nations with any command in the whole decalogue.

Sabbath means *rest*. The Sabbath day commemorates the resting of God, after he had created the world. On this day, therefore, let secular employment cease; and let meditation and public worship raise the mind to the King eternal, immortal, invisible, the only wise God. Let us put a difference between this and other days, so that we may *keep it holy*, and the design of its institution be answered.

"Six days shalt thou labour and do all thy work." For secular business this season is appointed by the Lord of all. Inspiration directs us to perform all our actions at a proper time and in a proper manner. The neglect of this rule destroys all moral beauty, and introduces a perversion, which must ever be

offensive to the God of order. "But the seventh day is the Sabbath of the Lord thy God." Let one day of rest succeed six days' labour. This the highest authority has ordained. The claim is well founded. Shall creatures question the right of the Creator? Shall they say to him, whose will is the law of heaven and earth, "what doest thou?" No. Let the Lord speak, and his servants will listen, determined to yield constant and universal obedience.

On the Sabbath day "thou shalt not do any work." Heads of families are addressed. Let them restrain all their domestics from servile employments. Distinguishing one day in seven in such a manner from all the others has a commanding influence. The child may be too young, and the stranger too perverse to enter at once into the spirit of this appointment. But a steady rein will in time bring them under government, and lead them from choice to comply with what is here required. Free from secular care, let the mind indulge in useful meditation. While this day is commemorated, it can never be forgotten, that the world was made by God; that his providence is every where felt, and has effected surprising deliverances for his people; and that redemption from sin is eminently the work of God. Such are the views, which this day opens, leading the considerate to correspondent meditation and correspondent worship.

Great advantages attend the devout observance of the Sabbath, included in the assurance, that God *blessed* the day and *hal-*

* Paley.

lowed it. The day of rest enjoys his peculiar blessing. It refreshes man and beast. It eases the body of oppressive labour, and the soul of secular care. A seventh part of our time is thus freed from vanity and vexation of spirit. By properly attending to the works of creation, providence, and redemption, we are spiritualized, and gradually prepared for the society of the blessed above.

This commandment requires that a seventh day be kept as a day of spiritual rest. By disobedience men rob God of that, to which he has an unquestionable right; they injure their own souls, and, in the appropriation of their time, oppose the dictate of finite to the dictate of infinite wisdom. It is sometimes said, that a seventh part of our time cannot be spared. Strange, that you can refuse him any thing, from whom you have received *all things*; who even spared not his own Son, but gave him up for us all, that, believing in him, we might have eternal life. Can any be in earnest in such an objection? Let a man's business be ever so multiplied, it may be accomplished in six days, if punctuality and order be observed. At any rate, it is highly criminal to engage in any business, which requires you to encroach on the day of rest. The first encroachment is always terrible. Conscience speaks plainly, and is heard. When a young man of pious education is put into a counting house to do business on the Sabbath, his compunction is great. He feels as a criminal. Perhaps the falling tear bears evidence of a tortured mind. This some have afterwards confessed.

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But a repetition of the act hardens the heart. One thing and another is made an excuse for the practice. By degrees the fear of God, and all sense of religion is lost. The profanation of the Sabbath is an inlet to every species of irreligion and immorality. On the contrary, nothing tends more to keep men near God, and in the way of duty, than the due observance of the Sabbath.

Heads of families are charged to enforce obedience to this command upon all under their authority. Let them take care, that their children and servants reverence the day of rest; that no servile labour be imposed, and no secular business prosecuted. Command your children and household after you to keep the way of the Lord; to turn away their foot from doing their pleasure on God's holy day. Let them call the Sabbath *a delight*, the holy of the Lord, *honourable*; let them honour him, not doing their own way, nor finding their own pleasure, nor speaking their own words. Let them gladly go together to the house of prayer. What a happiness would it be to our country, were the Sabbath universally observed. Wickedness, the destruction of a people, would be restrained, and righteousness would flourish, to the exalting of the nation.

When heads of families give the example of breaking this command, the effect is most pernicious. Such an example destroys the authority of religion. It tends to root out that celestial plant from the earth. It disseminates tares in the place of wheat. If there is a God in heaven, the crime of such par-

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ents shall not go unpunished. The blood of their families shall be required at their hands. The severity of the punishment, which awaits them, exceeds all description. O that God would pity a thoughtless race, and bring them, before it is too late, to attend to things which belong to their peace. PHILOLOGOS.

(To be continued.)

THE DOCTRINE OF THE TRINITY UNIVERSAL.

No. 2.

(Continued from p. 397.)

If we come down to more modern ages, numerous proofs are not wanting in all the principal nations to show, that the doctrine of the Trinity is generally received. The Persians, Dr. Hyde informs us, pay worship to Mithra, whom they call the *Triplasian* or *threefold* Mithras. This shows that the doctrine is known in Persia. An oracle quoted by Patritius declares the *Trinity* of the Godhead in these words. "In the whole world shineth forth a *triad* or *trinity*, which is a perfect *monad* or *unity*." Could the language of a learned modern, more forcibly, more perspicuously, or more accurately, express the doctrine of the Trinity in unity?

Dr. Parsons mentions a medal found in Siberia, which exhibits the views which the Lamas of Tibet have entertained on this important subject. On one side of the medal is a representation of Deity with *three* heads and *one* body. Most certainly this was designed to convey the notion of a Trinity in unity. On the reverse is an inscription in the Ma-

gogian language, which Col. Grant translated into Latin, and may be thus rendered in English. "The pure, holy image of God is in these *three* forms; gather the will of God from them, and love him." Is it not here declared that God exists in three, "all equal in power and glory?" The medal is now in the royal museum at Petersburg. Remarking on this medal, Mr. Maurice says, "If we direct our eyes from India northward to the great empires of Tangut and Tibet, and over the vast Tartarian deserts to Siberia, we shall find the same sentiments predominate. In the former country medals stamped with the figure of the Triune God, are given to the people by the Delai-Lama to be suspended, as holy objects around their necks, or to be elevated in the chapels where the incomprehensible God is adored.

The Hindoos, says Mr. Sonnerat, adore *three* principal deities, Brouma, Chiven, and Vichenon, who are still but *one*. This people cannot be surprised to hear the doctrine of the *Trinity* from the faithful missionaries of Jesus Christ. The doctrine must recommend them, and give credit to their mission: for Mr. Foster, in his sketch of Hindoo philosophy, says, "One circumstance, which forcibly struck my attention, was the Hindoo belief of a *Trinity*. These *persons* are by the Hindoos supposed to be wholly *indivisible*, the *one* is *three*, and *three* are *one*." May it not be asked, which most explicitly declare the doctrine of the Trinity, Hindoo philosophers, or Christian divines? Accordingly Sir William Jones as-

serts, that the Hindoos have *always* had a *tri-literal* name, as applicable only to the *Supreme Being*. Probably a tradition handed down from Noah. The name is O, U, M.*

In Japan their *Numen triplex*, or triple divinity, carved with three faces, teaches the people the doctrine under consideration. In South America the same truth is taught in their Tanga-Tanga, or *Three in One*. In Tabasco in North America one of their idols had three heads about the middle. The names of the three principal deities of Otaheite signify Father, Son, and Spirit. In this circuit of the globe the doctrine of the Trinity is every where known.

* The Chinese are the most ancient people unmixed with other nations. One of their sacred books, called *King*, says, "The self-existent *Unity* produces necessarily a Second; the First and Second by their union produce a Third. These *Three* produce all things." One of their commentators, Lopi, says that, "The *unity* is *triple*, and this *triplicity* is *one*." Surely the Chinese cannot be offended or surprised, when they hear the servants of Jesus proclaim the Trinity of the gospel. Laostee, another Chinese commentator, speaks of the *Three*, who produce all, who give light and knowledge to all, who are present every where, animating all things;" and then adds, "Thou wilt in vain interrogate sense and imagination, respecting these *Three*, for sense and imagination, can make thee no answer; but contemplate by the pure Spirit alone, and thou wilt comprehend, that these *Three* are but *One*." Is not this almost the language of Christian humility? Li-yong, commenting on this passage, says, "Hi, Yi, Ouei, the *Three* mentioned, have no name, nor colour, nor figure; they are called *Unity*." The sect of Foe have an image, consisting of *Three*, equal in all respects, and precisely like that on the high altar of the Trinitarians in Madrid.

Though an examination of the Jewish and Christian Scriptures is reserved for another paper, we will for a moment inquire of some celebrated authors in the synagogue, that we may ascertain whether they held the doctrine in unison with the rest of mankind.

The Targum of Onkelos, written thirty years before Christ, asserts, that it was the Logos, who spoke to Moses, who spoke, and the world was made. The ancient Jewish prayer, called Hosanna Rabba, publicly sung the last day of the feast of Tabernacles, forcibly expresses the doctrine of the Trinity. It was in the following words. "For thy sake, oh our Creator, Hosanna; for thy sake, oh our Redeemer, Hosanna; for thy sake, oh our Seeker, Hosanna."

The learned Morneus says, that once it was the received doctrine of the Jewish schools that the famous words of the forty two letters, which explained the name of the great *tri-literal* name of Jehovah, which the Jews were not allowed to pronounce, was explained to have been, "the Father is God, the Son is God, the Holy Spirit is God, three in one, and one in three." Can language more explicitly declare the doctrine? In the book of the famous expositor, Rabbi Ben Jochai, called Zoar, which the Jews respect almost as much as they do the laws of Moses, is the following explanation of Deut. vi. 4. "Hear, oh Israel, the Lord our God is one Lord." Rabbi Ibba saith, This, oh Israel, is the ancient God, Jehovah. We say, Father, that is our God;

the Son is also called God ; the Holy Spirit, who proceedeth from these two, is called measure of sound ; the one with the other unite, and are in league, because the one from the other cannot be divided ; and for this we may say, observe to unite, Oh Israel, this Father, Son, and Holy Spirit, consider them one essence, and one substance, because all that is contained in one, is contained in the other ; all was, is, and shall be." The same Rabbi in his exposition of Isaiah vi. 5, "Holy, holy, holy is the Lord of hosts," saith, "Holy," this is the Father ; "Holy," this is the Son ; "Holy," this is the Holy Spirit. Surely the synagogue rivals the church in the perspicuity and decision of its declarations in favour of the Trinity.

Remarkable it is, that as geography and history extend their researches, the belief of a Trinity is found more and more general through the nations of the world. In countries ignorant of Christianity ; in countries remote from any Christian nation ; and in ages prior to the Christian era, the doctrine of a *Trinity* has formed an article of their creed. Unitarians, conscious of this fact, trembling before the corruscations of this two edged sword, have endeavoured to seize it for themselves. One of their writers does not deny that Jesus Christ, and the apostles taught the doctrine of the Trinity ; but he says, "they probably adopted it from the writings of Plato and Philo, who had it from the Pythagoreans, who had it from Orpheus, who had it from the Egyptians, who had it from the Hindoos ; while the oriental

writings abound with passages clearly expressive of this doctrine, no certain traces of it can be found in the Hebrew scriptures." What the language of the Hebrew scriptures is, we have yet to examine ; but we have already heard the Trinity proclaimed by several of their most famous Rabbis, and in some of their most solemn acts of religious worship. Well might Augustine Philastrus affirm, that "the doctrine of the Trinity was esteemed as ancient as the world ; it was reputed a heresy to *think* the contrary : " and the Bishop of Brixen declares, that "the Trinity of Christians was asserted from the foundation of the world."

Such is a cursory view of the prevalence of this doctrine from remotest ages to the present time. We have explored the nations from Japan to Otaheite, from the Baltic to the Yellow Sea, and every where we find the doctrine of a Trinity. We learn it from their acts of worship, from their images, their medals, their traditions, their sacred books, and the names of their Gods. Though it is not every where correctly stated ; though sometimes fancy, and ignorance, and depravity, have given false additions to the sacred and venerable doctrine ; still the spirit and language of inspired truth is discernible. As the rivers of the world, far remote from their fountains become dark and turbid ; so the current of truth, far from the celestial fountain of revelation often becomes obscure and mingled with error. Yet men of pure hearts distinguish its original excellence.

From this brief and general view of the subject we presume, it may be said with confidence and safety, that the doctrine of the Trinity was not first conceived in the dark night of papal superstition, as some "ignorantly" assert; it did not originate with the great founder of our religion, when he commanded his disciples to baptize in the name of the Trinity; it did not originate with Moses the lawgiver of Israel, nor with Abram their celebrated progenitor; it was not first taught on the banks of the Nile, nor in the wide domain of the Grand Lama; it was not first heard in the school of Plato, the Lyceum of Aristotle, nor the hosannas of Palestine; it was not first inscribed in the sacred books of China, nor carved in the temples of Elephanta or America; but indubitably the doctrine of the Trinity was revealed in the garden of Eden, in the bowers of innocence, God himself the Preacher, and Adam the heaven-taught hearer.

PHILO.

(To be continued.)

CHARACTER OF THE OLD DIVINES.

[From Dr. Doddridge's private unpublished Lectures.]

(Continued from p. 154.)

WRITERS OF THE ESTABLISHED CHURCH.

TILLOTSON. There is such ease in his style and beautiful simplicity in his expression, as seems easy to be imitated; and yet perhaps there is nothing more difficult. For example; "God uses affliction to make

men pray; thus he throws a man upon his back to make him look upwards." He has some pathetic expressions. His method is admirably clear, beyond almost any other writers. Many of his sermons contain nothing remarkable, especially most of his posthumous works; yet some equal to any published before. His best pieces are at the beginning of his first and third folios. His discourses on evil speaking are excellent. He made great use of Barrow and Wilkins; with whom compare some of his sermons. There is sometimes great tautology. In controversy no man ever found such apt arguments, or more artfully exposed the sentiments of his adversaries.

BARROW is the most laconic among English divines. He has an amazing number of thoughts, though not always well digested, nor plainly expressed; yet sometimes excellent in that respect. He attempts to introduce some new words, which not succeeding appear odd. Many useful scriptures and fine quotations from the classics and fathers are found in the margin. His works are very elaborate. Most of them were transcribed three times; some much oftener. Many of Tillotson's finest sermons are extracts from him. See that on evil speaking. The first volume of his sermons is the best.

The method of WILKINS is very exact, but too scholastic; his style is almost as easy and pure, as Tillotson's. He abounds in excellent thoughts thrown together in a very intelligible manner. His sermons on national religion, beauty of providence,

on prayer and preaching, and all his practical works deserve reading. Tillotson's *wisdom of being religious*, and many other pieces are taken from him.

BEVERIDGE is much like Henry, but not equal to him. He shows great devotion. Some of his *high* flights are exceedingly weak. His private thoughts are most valuable.

SCOTT is prolix and verbose, has many intelligent words, and some shocking passages; yet is on the whole excellent. His reasoning is strong and conclusive, though drawn to an excessive length. He discourses with great warmth and pathos on divine things; yet almost all appears too forced. His Christian life, is the best of his works, especially the first part. The prayers at the end, are the best I have read.

SOUTH is severe in wit and satire. Sometimes has fine language, often weak arguments. He shows an ill spirit of controversy, and has many levities unbecoming the pulpit. He seems to write from spleen, and has little that is calculated for usefulness. These sermons, if any, seem to be written by an evil inspiration. His best is his first volume, though there is great affectation of wit, and little appearance of being earnest with God.

NORRIS is excessively affected, pert, and verbose; yet has some good thoughts. His sermons on the beatitudes are most celebrated. He carries matters rather too high.

LUCAS. His style is very peculiar; sometimes exceedingly free, nearly approaching conversation; sometimes grand and

sublime; generally very expressive. His method is not clear; but his thoughts are excellent; many of them taken from attentive observation of life. He wrote as one entirely devoted to God, and superior to the world. His *practical Christianity*, and his *inquiry after happiness*, especially the second volume of it, are most valuable.

SHERLOCK. His arguments are strong, and exceedingly proper for conviction. His style is plain and manly. His representations are very awful; and therefore his pieces on death and judgment are his best works.

SPRAT is least considerable as a practical writer. His language is always beautiful; but many of his sentiments very weak. The Ciceronean style too much affected, and Tully directly translated for many sentences in some of his sermons, without any acknowledgment. All his sermons in one volume deserve reading.

CLARKE has slipped into very high reputation chiefly by his peculiarities. He is very far from being a pathetic preacher; but his ideas are well ranged, and his scriptures well explained. Sometimes he takes more pains and time than is necessary to collect parallel scriptures, and uses solemn parade, to explain others, that have no difficulty. He takes more notice of atonement and grace than most of his followers and admirers. He and Tillotson have both made considerable use of the *fratres Poloni*, though they make no mention of them.

HORNECK, though not elegant, is exceedingly pathetic. He excels on devotional subjects. His

words often greater than his thoughts. His best pieces are those on *Consideration* and a *crucified Jesus*.

HOPKINS. His motto *aut suaviat aut vi* is well answered in his works; yet he trusted not to the latter. He bends the bow till it breaks; an error greatly to be guarded against.

BOYLE has a very rough, and exceedingly obscure style. His lively similies, especially in his *seraphic Love*, may be very properly quoted.

SCOU GAL must be placed in the first rank, though he wrote but little. He commands a decent eloquence, suited to his subject. Noble and proper thoughts are found in every page of his writings. He seems to be the best model of all this class. His *life of God*, and his sermons, should be often read. He died at the age of 28, to the unspeakable loss of the world.

LAW was a recluse. His writings have a severity seldom found in the present age. His language is generally just and beautiful, and very nervous, but sometimes unnatural. He was too ready to affect points of wit and strokes of satire, in which he does not equal South. Many of his characters are admirably drawn; in that he comes nearer the Jesuits, than any English writer. His treatise on *Christian Perfection* is very famous. But his *Serious Call* is much better.

FLEETWOOD, surnamed *Silver Tongue*, is remarkable for easy, proper expressions. He considers several cases often occurring in life, but seldom in sermons. His free politeness is

equalled by few. His sermons on relative duties are good. But his four funeral sermons shew the orator much more.

ATTERBURY is the glory of our English orators. In him we find language in its purity and beauty. Nothing is dark, nothing redundant, nothing defective, nothing displaced. Trivial thoughts are avoided, uncommon ones introduced, and set in a clear, strong light in a few words. He has a few admirable similies, and some very graceful allusions to scripture. On the whole he is a model for courtly preachers. His fourth volume should be diligently read; his two last are the best. His most excellent sermons are those entitled *Acquaintance with God*, *Religious Retirement*, *Lady Watts' Character*, *Propagation of the Gospel*, *Sufficiency of Revelation*, *Terror of Conscience*, *Curse of the Jews*, *Felix Trembling*.

SECKER is so remarkable an instance of laconic style, that the few sermons which he has published deserve attentive reading; especially that on *Education*; which is the wisest sermon ever read, considered as a philosophical essay.

FURTHER REMARKS ON DEMONS.

THE first demon worship in the papal church was the commemoration of saints and martyrs at their sepulchres, and building temples in the same place. Pagan demons were the souls of deceased men. They supposed these ghosts frequented the places where their bodies

were buried. Hence these demons were said sometimes "to dwell among the tombs." [Mark v.] Therefore the pagans built temples over their graves. Plato says, that "they had their yearly funeral orations and other commemorations of their demons at their sepulchres." The *primitive fathers* often reproached the heathen, because their temples were nothing but the sepulchres of dead men. The papists very early began the worship of saints, in imitation of the demon worship among pagans. In a French treatise on the ceremonies of the year A. D. 160, it is said, that among the Greeks they annually celebrated the memory of heroes and illustrious

men, who died in defence of their country. The solemnity was performed at their graves. The Christians imitated this example, judging it would prove a means to induce others to suffer death for the gospel. Plato, speaking of the demons, says, "for we in sacrifices and assemblies honour good men, [or demons] so far as their merit shall appear, with hymns, and seats, and flesh, and full cups." Then he adds, "therefore we will consult the oracle of God, in what rank those blessed and divine men are to be placed, and with what ensigns they are to be honoured, and for the future, we will worship their shrines, as *demons*." BETA.

Selections.

THOUGHTS ON THE SCRIPTURE ACCOUNT OF THE CREATION OF THE WORLD, AND SOME OF THE OBJECTIONS THAT HAVE BEEN URGED AGAINST IT.

(From the Religious Monitor.)

IF we believe that the Scriptures were written under the immediate inspiration of that God, whose creating power is owned by universal nature, we are led to expect, that nature and revelation *will* mutually confirm and illustrate each other. Were the Scripture supported by no other evidence than what it derives from the testimony of nature, we should certainly be entitled to compare them together with a critical eye, considering the latter as the standard of truth. Even in this case, however, sound philosophy would re-

quire us to proceed with the utmost caution. It would remind us, that conclusions which seem to flow from a limited view of the phenomena of nature, are frequently contradicted by a more extended observation, and hence would argue the propriety of not hastily pronouncing revelation to be false, though its doctrines and *our* observations might, in a few instances, seem to be at variance. But by a still stronger barrier has God himself confined the daring spirit of man. In giving us a revelation of his will, he has also given us evidence of its

truth, so clear, that he who runs may read ; and so complete, that he who reads without prejudice, must acknowledge the testimony of God. This evidence is wholly independent of the phenomena of nature ; and in consequence of its existence, the method which true philosophy points out to fallible and short-sighted creatures, is, when nature and revelation seem to be at variance, rather to exert themselves to discover a principle on which they may be reconciled, than on such slender grounds to venture to set aside the vast body of evidence which God himself has annexed to his word.

But a very different course has too often been followed. Men, calling themselves philosophers, have compared revelation and nature together, and finding apparent inconsistencies, have considered them as sufficient grounds for denying the scripture to be the word of God. In conducting their speculations on this subject, they have fallen into two egregious errors, the one in theory, the other in practice. In theory, they have proceeded upon the grossly erroneous principle, that the truth of revelation must stand or fall with its conformity to the phenomena of nature, the reason of man being judge ; forgetting the difficulty of such an inquiry, and the total unfitness of reason to conduct it. Their error in practice is more heinous. They have been guilty of drawing the most important conclusions from a partial and limited comparison of facts, while a little more extended observation would have shewn them, that all nature bears its testimony to the truth of God.

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Their speculations, in short, far from resembling the cautious inductions of an unbiassed judgment in search of truth, exhibit the most indisputable characters of the monstrous productions of a vitiated mind, wishing to persuade itself and others, that the doctrines of scripture do not rest upon the authority of God.

I have been led to these reflections, by considering some reasonings to which they apply with the greatest strictness, I mean the attempts which have been made to undermine the authority of the writings of Moses, by shewing the date he assigns to the creation of the world to be inconsistent with geological phenomena. The authors of these speculations have proceeded upon different grounds. I shall confine myself to one of the most common, and therefore most dangerous, hoping that the subject may be prosecuted by some one better qualified for the task.

From various circumstances relating to the productions of burning mountains, it has been argued, that the world must be older than the date assigned to it in scripture ; that is, than 5800 years. The facts from which this conclusion is drawn, may be reduced to four heads, which we shall consider separately.

I. From the prodigious size of the rocks of lava, observed in the neighbourhood of volcanoes, it is argued, that the Mosaic age of the world is a period within which we cannot suppose them to have been formed, and that these mountains, and consequently the world, must have existed much longer.

The force of this argument

will be completely destroyed, if we attend to the extent of those masses of lava, the date of whose formation we can ascertain with tolerable precision. Of a great variety of facts that might be brought forward, a few shall suffice.

Virgil mentions a town situated at the bottom of Mount Ætna, on the side where it approaches to the sea, which was remarkable for a commodious and well-sheltered harbour, much resorted to by ships, when overtaken by a storm. Some traces of the town still remain. From its situation with regard to the mountain, it is known to be the same that Virgil describes; but it is now between 3 and 4 miles from the sea, being separated from it by a rock of lava of that extent, all of which must have been formed in little more than 1800 years. In the great eruption of Ætna, which destroyed Catania in 1669, rocks of lava 100 feet high were formed at once, where lakes 50 feet deep had formerly existed. The city of Herculaneum, which was destroyed by an eruption of Vesuvius, during the reign of Vespasian, about the year 79, now lies buried under from 70 to 100 feet of volcanic matter;—at one place it forms a solid mass of lava, 100 feet thick, and of prodigious extent, on which stands the great palace of the king of Naples, surrounded by the palaces of his principal nobility. We shall mention but one instance more, which indeed might have stood *instar omnium*. In the Island of Iceland, there is a tract of lava 90 miles long, 42 miles broad, and from 60 to 120 feet in thickness, which is certainly known to have been formed by

a single eruption of Heckla in 1783. It dried up 12 rivers, destroyed about 20 villages, and some hills of considerable height were completely covered by it.

The vast extent of these volcanic remains will appear by no means incredible, if we recollect the well authenticated accounts of the quantities of lava poured out by the mountains during their eruptions. In the eruption of Ætna in 1669, a stream of liquid lava, 6 miles broad, flowed to the distance of 14 miles, from the rent in the side of the mountain whence it had issued; filling up, in its progress, a lake 4 miles in compass, and leaving a mountain of lava in its place. In another eruption of Ætna, the stream of lava is said to have been 10 miles broad. And on the whole, it seems as plain as words can make it, that no argument against the Mosaic account of the creation can be drawn from the remains of lava.

II. On the sloping sides of some of the great volcanoes, numerous smaller mountains are observed, formed entirely of volcanic ashes and vitrified stones, which have been thrown up during eruptions of the volcano. On the side of Ætna, next to Catania, Sir William Hamilton counted 40 of them; and their height is from 400 to 1000 feet.*

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* It is to be observed, that in eruptions of the great volcanoes, the principal discharge of volcanic matters seldom or never takes place from the great crater on the summit. The eruption begins with a discharge of smoke, flame, and ashes, and sometimes a quantity of lava from the great crater; but after this has continued for some time, a rent is made in the side of the mountain, often mac

From the number and size of these mountains, it is argued, as before, that we cannot suppose them to have been formed in 5800 years.

This argument is specious, but will appear, on examination, to be equally inconclusive with the former; and like it, to be founded on an unfair and partial statement of facts. For, if we can prove that several of the largest of these mountains were formed in a very short time, it will follow, that the rest may have been formed in equal times, and the whole within the period assigned in scripture for the existence of the world. Now, the date of the formation of several of the secondary mountains has been handed down to us on the most undoubted authority, and a very few instances will be sufficient to decide the question before us. A mountain on the side of *Ætna*, the height of which I do not find recorded, was formed in the course of a few months, in 1663. In the great eruption of 1669, a mountain, 3 miles in circumference, and nearly half a mile in perpendicular height, was formed in a few days; and, to mention but one instance more, a mountain on the side of *Vesuvius*, 3 miles in circumference, and a quarter of a mile perpendicular height, was thrown

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ny miles below the summit. From this are discharged the streams of lava which prove so destructive; and prodigious quantities of ashes and pieces of stones, which collecting round the opening, are gradually elevated into a mountain with a crater at the top, which thus becomes a kind of distinct volcano. In this way are formed the secondary mountains mentioned above.

up in one night, in 1538. If such effects are produced by single eruptions, certainly the number of eruptions that may have taken place in 5800 years, are *fully* sufficient to account for the formation of all the secondary mountains on which this argument is founded. The argument of course falls to the ground.

III. In several parts of the world, small islands have been met with, composed of nearly the same materials as the secondary mountains above described. Hence, some have been disposed to argue, that these islands are probably nothing else than the tops of volcanic secondary mountains, belonging to continents, or islands, which are now buried under the ocean; but which were dry land, and the seats of active volcanoes, at the time these mountains were formed. From these premises, if just, a strong presumption would arise, that the world is older than the date assigned to it by Moses; because the state of its surface, as described by him, is the same as observed in modern times. But here we can again oppose facts to hypothesis; for several of these islands have been thrown up from the ocean within the period of authentic history; and before a few facts of this kind, the whole of the above reasoning must fall to the ground. *Vulcano*, one of the *Lipari Islands*, was thrown up from the ocean in the early ages of the Roman republic, as related by *Eusebius* and *Pliny*;—and after the great eruption of *Heckla* in 1783, two islands made their appearance, which continued for some time to throw out fire and ashes like

other volcanoes. One of them, 3 miles in circumference, and more than half a mile in perpendicular height, appeared in February 1784, near the Gierfugla Islands, about 100 miles S. W. from Iceland; the other, the dimensions of which I do not find recorded, appeared to the N. W. between Iceland and Greenland. These islands, we have every reason to believe, are the productions of submarine volcanoes; but whatever difficulty we may find in accounting for their formation, it is evident, that they afford no argument against the Mosaic account of the creation of the globe.

IV. The fourth and last argument we shall mention, is that which has been reckoned the most conclusive. In digging through a mass of lava, in the neighbourhood of Catania, seven distinct strata of it were observed, with layers of soil interposed. Now as each of these layers of soil must have been formed before the superincumbent stratum of lava was added, and as a long time is generally required to form a layer of soil on the surface of lava, it is argued, that this succession of strata could not have been formed in 5800 years. Some have even pretended to determine the exact period which would have been necessary to form it; and they reason on the following principles: In the neighbourhood of Catania, there is a tract of lava known to be 2000 years old, which is still covered with but a very thin stratum of soil. Now, say these reasoners, if 2000 years be necessary to form one stratum of soil, the above-mentioned succession of seven strata, must have requir-

ed at least 14000 years, or more than twice the Mosaic age of the world.

The whole of this reasoning will stand or fall with the principle, that 2000 years are necessary for the formation of a stratum of soil on the surface of lava; and this principle is demonstrably false. In theory, it is absurd; by observation it is expressly contradicted. The soil in question is formed originally by the ashes from the volcano. A stratum of these ashes is capable, in certain circumstances, of supporting vegetation, and by the decay of successive crops of vegetable matter, assumes, in a few years, the appearance of ordinary soil. Now, it is evident, that the time necessary for the formation of such soil, will depend entirely on the deposition of the ashes; and as these are carried by the wind, they are deposited very unequally. Some places, as that on which the above reasoning is founded, may be so situated, as scarcely to be covered in 2000 years; but in other cases, we know for certain, and indeed we should have expected it *a priori*, that the deposition is much more rapid. An extensive tract of lava, near Hybla, in Sicily, was converted into a fertile plain, by a single eruption of ashes from *Ætna*, about the beginning of the 17th century. It continued so for many years, till it was again over-run with lava in the great eruption of 1669. Here, therefore, we have a case in which a stratum of soil was formed, and a stratum of lava deposited over it in less than 100 years; and reasoning from the analogy, we are entitled to infer, that the

succession of seven strata, mentioned above, *might* have been formed in 700 years. Were we to go no farther than this, it would certainly be a very sufficient refutation of the hypothesis, which requires a period of 14000 years, as it overthrows the principle on which it is founded. But we can go farther; for in digging through the lava which covers Herculaneum, seven distinct strata of it have been observed with layers of earth interposed, though we know for certain, that the whole is the production of less than 1800 years. Now, as in this instance, the number of strata is exactly the same as in that from which the argument we are examining is deduced, it appears to us to prove in the clearest manner that the latter affords not the shadow of an objection to the age which scripture assigns to the world.

On the whole, we conceive it may be proved to the satisfaction of every unprejudiced mind, that there is nothing in the phenomena of volcanoes that tends in the smallest degree to invalidate the authority of scripture. Were the other grounds examined, on which it has been attempted to be proved, that the phenomena of nature and the doctrines of revelation are at variance, they would be found equally unsupported by solid proof, equally chargeable with partial statement, and unfair deduction, and no less repugnant to the maxims of sound philosophy, than to the spirit of the religion of Jesus. The devout believer in the Bible would have the satisfaction to find, that all nature bears testimony to that word, which he has

chosen to be his counsellor and song in the house of his pilgrimage, and that each succeeding effort to obscure its light only makes it shine with greater splendour. Daily are the vast designs which it reveals unfolding before our eyes; and every such instance proves a fresh argument for its truth. And when, at length, the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; when nature's fairest works shall fall to ruin; then shall it shine with its native lustre, and every opposition die before it; "for the grass withereth, and the flower fadeth, but the word of our God endureth forever." **MEDICUS.**

FRAGMENTS.

CHARACTER OF THE ANCIENT FATHERS.

If we have patience to examine the authors, who wrote in the *early centuries*, commonly called *Fathers*, (says a very able and candid judge) we shall find things very valuable. *Cyprian* has a magnanimity and vehemence resembling that of Demosthenes.

We find in *Chrysostom*, an exquisite judgment, noble images, and lovely morals.

Augustine is both sublime and popular. He ascends to the highest principles by the most familiar turns. He asks questions. He makes his hearers ask him questions. He answers. It is a sort of conversation between him and his hearers. Comparisons are introduced to dispel doubts.

Bernard was a prodigy in a barbarous age. There is found

in him sublimity, tenderness, and vehemence.

One may well be astonished at what he finds, beautiful or grand, in the writings of the Fathers, when he considers the ages in which they wrote.

ANECDOTES.

The Triumph of Piety.

SOME years before the revolution, a lady, who was a bookseller at Paris, attracted by the reputation of Father Beauvegard, an eloquent preacher, went to the church of Notredame to hear him. His discourse was particularly levelled against irreligious books; and the lady had cause enough to reproach herself on that account, having been in the habit of selling many publications, which were contrary to good manners and to religion. Interest had blinded her, as it does many others in the same line of business: but penetrated by the sermon, she could no longer dissimulate, that impious and licentious books are a dreadful source of poison to the heart; and she was compelled to acknowledge, that those who print or sell, or contribute to circulate them in any way whatever, are so many public poisoners, whom God will, one day, call to account for the evils they occasion. Impressed with these sentiments, she went to the preacher, and with tears in her eyes she said to him, "You have rendered me a great service, by giving me to see how culpable I have been in selling many impious books; and I entreat you to finish the good work you have begun, by taking the trouble to come to my warehouse to examine all the

books, which are in it, and to put aside all those, which may be injurious to morals or religion. Whatever it may cost me, I am determined to make the sacrifice. I had rather be deprived of a part of my property, than consent to lose my soul." Accordingly Father Beauvegard paid her a visit next day to examine her books. When he had separated the good from the bad, she took the latter, and in his presence, cast them, one after another, into a great fire she had taken care to provide. The price of the books, thus consumed, amounted, it is said, to about 6000 livres. She made the sacrifice without regret; and from that time endeavoured to sell no books but what might tend to counteract the evil done by the others. Perhaps every one will admire this example; but few, we fear, will "go and do likewise." *Eyan. Mag.*

Divine Correction.

AN awful instance of divine correction, of a nature which cannot fail to be admonitory applied by all who hear of it, was experienced by a young man in Stamford, on Monday last:—Whilst giving reins to the vehemence of his passion, and impiously uttering the most blasphemous expressions, he was by the visitation of Providence suddenly struck dumb! Under this affliction, and in a state of mind from remorse and contrition, the most deplorable, the unhappy young man has remained ever since his intemperate and wicked behaviour under the infliction of this signal mark of Divine Providence. *Lond. Pap.*

Review of New Publications.

The use and importance of preaching the distinguishing doctrines of the gospel, illustrated in a Sermon at the ordination of the Rev. John Keep to the pastoral charge of the Congregational church in Blandford, Oct. 3, 1805. By ASAHIEL HOOKER, A. M. pastor of the church in Goshen, (Con.) William Butler. Northampton. 1806.

THE text, John vi. 66—69. The doctrine, which the author undertakes to illustrate and apply, is this; *that the characters of men are brought to the test, and fairly decided by the distinguishing truths of the gospel.* Between the title of this sermon, and its express design there appears not a perfect correspondence. The title is too extensive, and promises too much. The preacher does not, as the title leads us to expect, undertake to show at large, the use and importance of preaching the distinguishing doctrines of the gospel, but only to show its use and importance in one particular view, that is, as *a test of character.* It is, therefore, queried, whether it would not have better suited the tenour of the discourse, and the simplicity which properly belongs to a title, if this, or something similar had been substituted; *the gospel a test of character.*

This important view of the gospel is ably illustrated by referring to the effect produced by it in Christ's time and since. The great point exhibited in the discourse is highly important. There is in the present state no test of character so effectual, as the peculiar truths of the gospel.

These truths are quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow. By preaching these truths in the manner recommended by the author, the security of guilt is alarmed, hypocrisy detected, and humility encouraged.

Several weighty and impressive reflections are subjoined; *first*, on the dangerous mistake of those, who think it of little consequence what sentiments men embrace; *secondly*, on the mistake of those, who think that nothing should be particularly urged by ministers, but the duties of morality.

The third reflection is, *that there is no way in which the ministers of religion can avoid the guilt of unfaithfulness, and of exposing their hearers to the most dangerous mistakes, unless they are plain and explicit in preaching the distinguishing truths of the gospel.* At the close of the reflection the author makes these remarks:

"Hearers must always judge respecting the sentiments of those who speak to them in the name of Christ, by what they say. If what they say be suited to flatter men's pride, to quiet their fears, and cherish their vain hopes, it will, with many, go down smoothly, and the truth of it remain unquestioned. If those, to whom it belongs.....to declare all the counsel of God, presume to keep back such parts of it, as are suited to disturb men's security in sin, and to subvert their delusive hopes, the consequence is too plain to be doubted. Those to whom God hath said, "there is no peace," will continue to cry peace and safety, though destruction be near."

In the fourth reflection, which is on the importance of faithfully preaching the peculiar doctrines of Christ, he says,

"There is no other way for those, who are made watchmen to souls, to be pure from their blood. It is true, this is not the way to please men. It is, however, the only way to imitate and please Jesus Christ. St. Paul said, *If I yet pleased men, I should not be the servant of Christ.*

"Considering that disrelish for the truth, which is universally natural to mankind, it is not to be expected, that they should receive it of their own accord. Still the faithful preaching of the gospel is often rendered effectual for convincing them of their sin and misery, and bringing them out of darkness into marvellous light. Though the preaching of the cross be foolishness to those who perish, yet, to all who are saved, it is the power of God."

The objection, *that preaching offensive doctrines will excite prejudices against the religion of Jesus*, the author answers thus ;

"If this objection had been worthy of regard, would it not have influenced Jesus Christ in his preaching? He did not think it expedient to refrain from telling men the truth, because they might thence conceive a prejudice against his religion ; nor because they would be so displeased on that account, as to give no further heed to his instructions. He foresaw, that the truths, which he was about to communicate, would have this effect on many of his hearers. Did numbers abuse the fidelity of the divine Teacher? It must not be charged to his account, nor must like things be charged to the account of his ministers, who faithfully follow his example.

"But suppose it should be farther objected, that this is the way to kindle a spirit of controversy respecting religion, and thence to disturb the order and peace of society? The answer is easy. It is admitted, that the doctrines of Christ may be an occasion of this. They were such, when dispensed by one, who spake as never man spake. He did not, however, make it a rule, to consult what

men were willing to receive for truth ; but what was true, what was all-important, and what would be of infinite advantage to all, who should embrace it with the heart. It was not then to be expected, nor is it now, that men, while under the dominion of sin, should be pleased with those truths, which are designed to debase every high look, by realizing to them their forlorn state, as sinners, and their absolute dependence on God for salvation. And what if some, even when instructed in meekness, are yet contentious, and do not obey the truth? Still, "the foundation of God standeth sure, having this seal, *the Lord knoweth them that are his.*" What if some take offence, and thus find occasion even for neglecting the instituted means of instruction and salvation? Can this be a reason sufficient for keeping back those things, which are of incomparable importance to the souls of men?"

These quotations are not made on account of any remarkable correctness or elegance in the composition. In this point of view the author falls much below that height, which, on a more public occasion, he lately proved himself capable of reaching. But the passages quoted, exhibit a specimen of that plainness and fidelity in the preacher, which are of more worth, than the captivating eloquence of a Cicero, and which, at this day, cannot be too frequently inculcated.

A Sermon delivered at the ordination of the Rev. William Bascom, to the pastoral care of the First Church in Fitchburg, Oct. 16, 1805. By Rev. ABIEL HOLMES, D.D. pastor of the First Church in Cambridge. Cambridge. W. Hilliard.

THE object of the preacher is to display the influence of "gentleness" on a Christian minister, and to recommend it. The dis-

course is founded on the following words of the apostle, *We were gentle among you, even as a nurse cherisheth her children*, 1 Thess. ii. 7. The preacher first describes *gentleness*, and then considers its influence on a Christian minister, and observes, that it will be visible in his discourses, in his discipline, and in his entire conduct.

To recommend this Christian virtue, he represents it as amiable and divine, as of great importance to the success of the ministry, as often enjoined in the gospel on Christian believers in general, and especially on the ministers of religion, and as particularly exemplified in the conduct of Christ and his apostles.

The sermon closes with the usual addresses. The style is correct and handsome, and the manner persuasive. That the preacher does not inculcate that hollow catholicism, that cold hearted liberality, which equally approves all kinds of faith, except the true, which some appropriate to themselves, as a sort of patent virtue, we infer from the general strain of the discourse, and from the following passage in particular.

Gentleness "ought never to infringe on that plainness of speech, nor violate that good fidelity, which the care of souls essentially requires. The moment it sacrifices one important truth, or keeps back the least part of the counsel of God, it ceases to be a virtue, and becomes a gross sin. When the fear of man deters a Christian preacher from selecting a subject of discourse, which he believes to be important, or from treating it when selected, according to what he believes to be the true meaning of the holy scriptures, it bringeth a snare, dangerous, if not destructive to his own virtue, and infinitely haz-

ardous to the souls of his hearers." page 8.

The CHARGE by the Rev. Mr. CUSHING of Waltham, is serious, impressive, and evangelical. "Let it be your first care," says this reverend father, "that you personally have felt the power of gospel truths, that you may more effectually recommend them to others."

THE RIGHT HAND OF FELLOWSHIP was given by the Rev. Mr. THAYER of Lancaster. The first part of this performance might easily be mistaken for a preface to a history of martyrs. Allusions are made to dismal times, in a solemn, laboured style. "The Christian history a source of lamentation," "disaffection," "asperities," "uncharitableness," "lust of spiritual usurpation," "tyranny," "unalienable rights of opinion and conscience," are words and phrases, which may give some idea of the exordium. In the remaining part, the author has introduced most of the common place phrases generally used on such occasions.

Three Sermons, preached at Northampton, one on the 30th of March, the other two on the Annual State Fast, April 4, 1805. By the Rev. SOLOMON WILLIAMS, pastor of the church in Northampton. Northampton. William Butler. 1805.

SUCH occasional sermons, as those now before us, have an important and salutary influence on society. They describe the existing state of things, and

"catch the living manners as they rise." They diffuse correct information among those, who have less opportunity for reading and inquiry. In such discourses the importance of passing events, their connexion with morals and religion, and their probable influence on the community may be distinctly portrayed. While the subject rouses attention, the solemnity of the day, the character and responsibility of the preacher, as well as the affection and respect he enjoys, increase the interest of the people, and give additional force to the truths delivered. By printing such discourses their influence is continued and extended. We would not by this recommend the printing of every fast or thanksgiving sermon; but when the information given respects our dearest interests, when it has not been diffused generally through the community, when the manner can give no just offence, when the style is correct, impressive, or engaging, we think the publication will promote the general good.

These remarks, with some slight exceptions, perhaps, apply to the sermons under consideration.

The first is from Prov. xxiv. 21. "My son, fear thou the Lord and the king: and meddle not with them that are given to change."

The preacher observes, that the text comprises three articles for distinct consideration.

I. The character drawn, and the manner in which it is formed.

II. The caution, which is given, "Meddle not with them."

III. The suitable and efficacious antidote provided and applied against this double evil of being given to change, and of meddling with them that are.

The two fast sermons are from Psalm lxxxii. 5.

"They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course."

In these sermons the preacher observes, "We may do well to look into our political and moral state, to discover what is unsound, deprecate what is threatening, correct what is wrong, turn wholly to the Lord our God, and seek of him a right way for ourselves and our children."

In aiding his people in these duties, he observes, 1st. We may confess and lament that truth is falling, and has fallen in our streets. 2. That there is a manifest and extreme decay of neighbourly kindness, brotherly love and charity. 3. That morality and religion are held in such low estimation in the choice of civil rulers. 4. That disrespect, in so many instances and ways, is shown to age, authority, just influence and merit. 5. That forgetfulness of the past, aversion to trace and ascribe important effects to obvious and true causes, and open and gross abuse of those to whom we are chiefly indebted are so prevalent. 6. That so much is done to separate church and state, religion and government, which is a blow struck at the foundation of things. 7. That prejudices are excited against, and odium cast upon a stable form, and firm administration of government, which are calculated to work evil in the

community. B. That immoralities so generally prevail.

Though the style and punctuation of these discourses are liable to criticism, we think the topics above-mentioned are illustrated in a manly, candid, and serious manner; calculated to answer the great end of preaching, to make men wiser and better.

A Sermon preached at the ordination of the Rev. Charles Lowell to the pastoral care of the west church and congregation in Boston, Jan. 1, 1806. By ELIPHALET PORTER, pastor of the first church in Roxbury. Belcher and Armstrong. Boston. 1806.

JOHN xvii. 17. *Sanctify them through thy truth; thy word is truth.* On the foundation of this well chosen passage, the preacher proposes to illustrate two points. I. It is by means of truth, that God sanctifies mankind. II. The word of God is the truth, by which this important purpose is effected. This division appears simple and natural. But unfortunately the two points are placed in a wrong order. The rules of correct sermonizing undoubtedly require, that the point, which holds the second place, should have been first attended to. To attempt to show the tendency of any system, before showing what it is, would commonly be deemed an absurdity. The author himself found the inconvenience of his arrangement, as he was, in several instances, obliged, in order to illustrate the first proposition, to anticipate the second. No writer can show to advantage,

that divine truth is the means of sanctifying men, without showing its adaptedness to that purpose. And in order to show its adaptedness to that purpose, he must display its nature, and point out its leading qualities. To make it appear, that revealed truth is suited to convince and convert sinners, and to excite and improve holy affections in believers, it is necessary to show what representations it makes of sinners, what motives to repentance, and what objects of holy affection it exhibits. But this is a part of what should be done under the second head. If the author had attended to the second point *first*, he might have had the advantage of illustrating it distinctly and fully, and, at the same time, of preparing the way for a profitable consideration of the other point.

Many of the observations on each head are valuable, some of them are superficial, and some exceptionable. The preacher is careful to guard his hearers against supposing, that the doctrine he defends is intended to exclude the needful influence of God's Spirit. "By his energy," he observes, "all things are sustained; and without his support, co-operation, and blessing, nothing truly good and desirable can be effected, either in the natural or moral world." In this sentiment all enlightened divines and Christians agree. But the author is not content, without disclaiming certain sentiments contained in "some theological systems." If he had been so good, as to make us acquainted with his meaning, we might be under better advantage to judge of the propriety of his remark;

and we think he ought not to have concealed an error, which in his view was so hurtful. A general, indefinite charge, of *certain nameless errors* contained in *certain nameless theological systems*, can neither be understood nor answered. We must acknowledge, that we are acquainted with no respectable divines in New England, who entertain the idea, "that there is no more aptitude or tendency in divine truth essentially to change the dispositions and character of the sinner, than in the light of the sun to give sight and sense to a marble." It is possible that those, against whom the author means to object, hold the following sentiment as tenaciously as he does. "It is God who sanctifies; but he sanctifies through the truth, in a manner consistent with our nature and faculties, as rational, *voluntary*, and accountable beings."

Considering the express design of the author under the second head of discourse, we think his summary of revealed truth, in p. 13, very defective.

The first inference is, *the great importance of the truth*. The thoughts are pertinent and weighty. In the second inference we hear with pleasure, *that great attention and respect are due to the word of God*. With entire satisfaction we quote the following hints. "Let men repair to the scriptures with humble, reverent, and teachable minds. Let them acknowledge no authoritative guide of their faith and practice, but Jesus Christ." The following observation wants candour and fairness. "Nor does the use which has often been made of creeds, confessions, and

compositions of fallible men, as tests of soundness in the faith, and as preferable, or at least supplementary to the holy scriptures, appear honourary to the word of God, or promotive of free inquiry and the progress of truth." This has long been the cant of *liberal* prejudice concerning creeds and confessions. But what imaginary being is the author now opposing? Who, except imposing papists, ever considered any "compositions of fallible men," as "*supplementary to the holy scriptures*?" Who that has any claim to the honourable title of a believer, looks upon creeds of human composition, as preferable to the word of God? To charge the reformed churches in Europe and America with using creeds and confessions, as preferable, or supplementary to the scriptures, is misrepresentation. The most strenuous defenders of creeds since the reformation, have never received or used them in any other view, than as *containing, in a condensed form, the essential truths of revelation*. And we wish the experience of ages may determine, whether those, who have rejected the use of creeds and confessions, have honoured the word of God by a firmer faith, or studied it with more reverence, diligence, and prayer, than Christians of a different opinion and practice.

On reading a passage near the close, we cannot withhold the remark, that, to address an assembly indiscriminately, as *children of the light and of the day*, consists neither with scripture, nor with well known fact. It is putting light for darkness.

The Charge, by Professor

WARE, deserves neither censure, nor high encomium. It is, on the whole, a pleasing performance. It is thought, however, that when he points out the requisite qualifications of men, who should be introduced into the ministry, he ought to have added, in conformity to apostolic example, *soundness in faith*.* If the preceding sermon is true, this omission is very important.

The *Right Hand of Fellowship*, by Rev. Mr. BUCKMINSTER, is sprightly and ingenious. But the correctness of his notions concerning unity is much doubted. He asks, "Is there not, amidst all the varieties of discipline and faith, enough left to us in common to preserve a unity of spirit?" We cannot give an affirmative answer. They who honour the Son even as they honour the Father, and they who do not thus honour him, are too widely different to unite on gospel ground. The figure about the "planetary system" is far from suiting the occasion. It is long, and full of labour, and agrees not with a performance, which should be an easy expression of the heart.

A Discourse delivered in Wilbraham, Nov. 17, 1805, occasioned by the murder of Marcus Lyon. By EZRA WITTER, A. M. Pastor of the church in said town. Springfield. Brewer.

THIS discourse is founded on a passage in the Lamentations of Jeremiah, chapter v. verse 10. "The crown is fallen from our

* 2 Tim. i. 13. iv. 3.

head—*wo unto us that we have sinned.*" After a few observations illustrative of the text, and of the original state and fall of man, and a display of some of the deplorable effects of the apostasy, as evidence of human depravity, the preacher introduces, as a strong example to his purpose, the tragical event which occasioned his discourse. He thus relates it:

"On the ninth day of instant November, in the year of our Lord eighteen hundred and five, a most daring robbery and murder were committed within the bounds of this parish. It appears, that Mr. Marcus Lyon, a young man of about twenty two or three years of age, who was on his way from the state of New York, to Woodstock, in Connecticut, the place of his nativity, was met by two ruffian footpads, and robbed and murdered, in open day, on the stage road in this town. It is probable that he was shot at in the first place, with a pistol, aimed at his heart. This proving ineffectual, in consequence, it is likely, of his full dress, and the ball striking one of his ribs, they had recourse to other means of effecting their nefarious purpose. His body was found, on the evening of the following day, in shallow water, in the edge of Chicopee river, at a small distance from the highway, and confined with a stone to prevent its floating. His face and head, particularly the latter, were greatly bruised, and the back part of his skull very much fractured. A brace of pistols, in a very shattered condition, and one of them much smeared with blood, was found nigh him. They were doubtless made use of to break his head. Whether clubs (one of which was also found near the spot) or stones, were likewise used, is uncertain; though somewhat probable, from his head being so extremely bruised and broken. The verdict of the jury of inquest summoned on the occasion was, *wilful murder.*

"His body, as soon as was convenient, was conveyed to the place of his nativity, where it has doubtless received the rites of Christian sepul-

tre, and been embalmed with many a tear.

"His melancholy fate excited an uncommon interest in this and the neighbouring towns, and pursuers were immediately dispatched, in quest of the perpetrators of the horrid deed. Through their expedition and perseverance, the supposed assassins have been apprehended, brought back into this county, had before magistrates and committed to prison at Northampton, where they are to await their trial, at the next session of the supreme court of this commonwealth. Whoso sheddeth man's blood, by man shall his blood be shed."

The "inferences and reflections" which conclude the discourse, are serious and appropriate, and under the circumstances in which they were delivered, must have been impressive and useful. Though this performance bears evident marks of haste in its composition, it is yet easy to discover in it traces of a pious and ingenious mind, disposed and able to draw instruction from remarkable passing occurrences of Providence.

Religious Intelligence.

DOMESTIC.

REPORT OF A COMMITTEE OF THE BOSTON ASSOCIATION OF MIN- ISTERS.

The letter respecting the translation of the Scriptures into several Eastern Languages being laid before the Boston Association, a Committee was appointed to consider the subject, who after a careful inquiry offered the following report.*

THE circulation of the Holy Scriptures through a large part of the Eastern world is the object proposed by the translations, which this association are desired to encourage. In addition to the general obligation, which is imposed on Christians, to diffuse the light of the gospel, there are some circumstances, which appear to recommend the Eastern nations to particular regard. They are in some degree civilized, they possess written languages, they are accessible to Christians, and they must receive much benefit or much injury from the Christian world. It is perfectly safe to preach the gospel amongst them. As far as the scriptures have been dispersed, a general disposition to read them has been expressed. The increasing connexion between

India and Christian nations will favour continued missionary efforts, and the translations now made will be useful to future missionaries, and in general to all Christians, who visit the country. Changes in the East may be expected favourable to Christianity, particularly the decline of Mahometanism.

The present translators appear to have fidelity and ability, and possess many advantages for translating and circulating the scriptures. Mr. Carey, who superintends the work, is acquainted with Latin, Greek, Hebrew and Sanscrit, and many living languages of the East and West. He has composed grammars of the Sanscrit, Bengallee and Mahratta languages, and begun a Sanscrit dictionary. Marquis Wellesly appointed him to an honourable station in Fort William College at Calcutta, which appears to have been a very respectable institution. In the journals of the missionaries, we find him quoting some of the most important critical works on the scriptures; and in noticing some difficult passages, he discovers minute attention, and a "desire to make the translation as just as possible." In his letters he shows an observing mind. He communicates many interesting remarks on the natural and moral state of the

* For the letter referred to see the 10th No. of the Panoplist, p. 462.

country, and expresses a disposition to diffuse the sciences, as well as religion. An English review, which discovers no partiality to the mission in which Mr. Carey is engaged, speaks of him as "an extraordinary man, who unites cool prudence and persevering talents to the zeal of an apostle." The same review, in speaking of the missionaries in general, says that "their zeal, sincerity and talents cannot be questioned; and that by translating they will smooth the way for other labourers." By living and preaching in India, these missionaries are under great advantages for learning the force of words in the Eastern languages, and adapting their translation to common apprehension. They say, that they find it easy to get the assistance of learned natives; that they are now accustomed to translate; and that they have probably the best library of critical works on scripture, and of different versions, which can be found in India, besides a press and foundery, and all conveniences for printing.

In addition to the character and circumstances of the translators, there are other circumstances to encourage the hope, that their translation will be faithful. It appears that there are other missionaries in India, who must serve as a check upon them, if any should be needed. Letters have passed between the Danish and Baptist missionaries. The Danes express great satisfaction that the translation is proposed. The London Missionary Society, in which there are no Baptists, have also sent out a mission to India. The translators are surrounded with Christians of all denominations. The present state of the world, and the intercourse between India and Christian nations, render intentional corruption of scripture very improbable. It appears from their journals, that the translators send to England copies of their versions, as fast as they are printed. In one of their letters they mention with satisfaction, that a gentleman in the army was about to publish, under the patronage of Fort William College, translations of the gospel in the Persian and Hindostanee; and they speak as if they considered this as aiding their own design.

At the end of 1800, 2000 copies of

a translation in Bengallee were published. With these the missionaries travelled about, and found the natives in general ready to accept them. Some copies they understood went to the distance of 300 miles. Three years after, they began a new translation. The missionaries separately attended to it, "that they might concentrate all their light." Messrs. Carey and Marshman revised the whole, comparing each verse with the Greek, altering the construction of many passages, subjecting the work to the opinions and animadversions of several learned natives, and getting these to translate some passages into a collateral language, of which they could themselves form some idea. With all this caution, they resolved to print only 1000 copies, as a few years might suggest improvements.

Translations in Hindostanee, Persian, and Mahratta were begun near the end of 1803. The translators then hoped, that they should be able to translate and print the scriptures in all the Eastern languages in 15 years. In 1804 they expressed the hope, that the *New Testament* would be printed in the seven languages of India, each in a year, meaning probably, one each year; so that seven years must elapse before all will be completed.

The missionaries depend wholly on the aid of Christians. The Society, who sent them out, express reliance on the religious public. The expense of printing is great in that country. New types are necessary for the characters of the different languages. It is only by gratuitous dispersion, that the scriptures can be circulated. Their circulation must of course be proportioned to the contributions of Christians. It appears, in a letter received from Dr. Green of Philadelphia, that the work has been suspended for want of money. It is evident that so great a work, which requires several years for its completion, and which must at last be given away, cannot be carried on without heavy expense.

There is abundant reason to believe the accuracy of the information communicated in the foregoing letters from Philadelphia. It appears from the journals of the missionaries, that Capt. Wickes of Philadelphia car-

ried some of their number to India. He is frequently mentioned by them with the greatest tenderness and respect. His arrival at Calcutta is often noticed with satisfaction. They speak of his bringing money and books to them from Philadelphia. These circumstances must have enabled him to obtain the most correct information. Mr. Ralston, who is referred to in Capt. Wickes' letter is an elder of Dr. Green's church. As some intercourse has subsisted between Philadelphia and the missionaries, and as Capt. Wickes' acquaintance with India must facilitate communication, it appears that no objection can arise from the difficulty of transmitting aid to the translators.

From their journals, it is very evident that the translators are Calvinistic Baptists, and like all other missionaries, they extend their peculiar sentiments in connexion with the scriptures. But they act on the great Protestant principle, that the scriptures are the only rule of faith and practice. They circulate the Bible as the standard by which their own sentiments are to be tried. In their journals they appear to be so much impressed with the importance of a translation of the scriptures, and so much engaged in the work, that there seems no reason to fear, that the contributions of the Christian public will be diverted to any other purpose. In improving the zeal of these missionaries for the diffusion of the scriptures, we shall at once impart the richest blessing, which we enjoy, and give the heathen the best means for distinguishing between religious truth and error.

With respect to the relative importance of this object, we conceive, that it promises as much, at least, as any scheme with which we are acquainted for the propagation of the gospel amongst the heathen, and we beg leave to report on the ground above stated, that we consider it worthy the recommendation of the Association.

JOHN LATHROP, *by order.*

The preceding report being made to the Association, it was unanimously accepted. The Association do accordingly express their approbation of

the plan, which has been laid before them, for translating the holy scriptures into several languages of the East, and for spreading them through a large portion of the heathen world. They recommend the object to the ministers and churches of the Commonwealth, and hope that contributions or some other mode will be adopted for aiding this interesting design. That the object deserves the attention and exertions of the Christian public, will be acknowledged, they conceive, by all, who consider the scriptures as the best gift of God to mankind, and who possess the benevolence, which the scriptures are designed to inspire.

JOHN LATHROP, *by order.*

Subscriptions will be opened in this town, and the monies raised for this purpose will be committed to the care of the Rev. Dr. Stillman, Rev. Dr. Eckley, Deacon S. Salisbury, Henry Hill, Esq. and Hon. John Davis. These gentlemen will receive and transmit whatever money may be raised in the country for this object.

FOREIGN.

THE following letters are selected from a number of others sent to the Religious Tract Society in London. They afford some pleasing proofs of the important services rendered by that Society to the Redeemer's cause, and we hope will encourage others to "go and do likewise."

A Commander of one of his Majesty's ships of war having requested some Tracts, for the use of his ship's company, thus acknowledges the receipt of a parcel of Tracts sent to him by the Committee.

I BEG to acknowledge the receipt of your Letter and the parcel of Tracts, and return my thanks for the same.

It has been my practice, whenever the weather would admit, to perform divine service, and read a sermon of my own, suited to the occurrences of the week, every Sabbath: and I have often regretted when particular cir-

cumstances have prevented my fulfilling this duty, that I had not in my possession some small religious works which might afford instruction to a well-disposed seaman. The Tracts now furnished me, will, I trust, answer that end, and be the means of promoting the rise of religion in the minds of those, whose consciences are not awakened to a proper sense of their guilt.

It is a matter of no small pleasure to me to know, that through divine grace, some of my endeavours have been instrumental to the awakening several men who were plunged into the most depraved state of wickedness. And as a tribute to that excellent good man, Dr. Doddridge, I cannot forbear to mention, that when I was a lieutenant, an unfortunate seaman, under sentence of death for mutiny, was placed near my cabin. He was insensible to his situation, and appeared hardened in sin. Although he was a Catholic, I prevailed on him to allow me to read to him, "The Rise and Progress of Religion in the Soul," and it pleased God to enlighten his mind, that I have every reason to suppose, he died seeking for pardon and eternal life through the obedience and death of the Saviour Jesus Christ.

Extract of a letter from another Officer in the Navy.

YOUR supply of Religious Tracts has been distributed in the most favourable channels, and they have not been thrown away, for I have witnessed their good effect in restraining the abandoned in their accustomed vicious habits. Many of the aged seamen read the tracts with great attention, then put them into their bosoms, and poured upon me a thousand benedictions for them.

Extract of a letter from Brewood, in Staffordshire.

THE demand for Tracts is so great, that I have nearly distributed all those that I brought down with me.

Persons send for miles round to get a few, and even Papists (who are numerous in those parts) are so highly delighted with them as to send repeatedly for them.

Extract of a letter from the Danish Secretary for spreading the gospel, dated Faabourg, June 1, 1804.

LAST year we had many opportunities of dispersing several thousand Tracts of a smaller and larger size, and thereby of spreading the knowledge of our Lord and Saviour Jesus Christ among our countrymen in Denmark and Norway. We had the satisfaction to hear from different parts concerning the good effects already resulting therefrom. Should the Lord be pleased to open us a door of usefulness in Greenland, and more especially in Iceland, we shall not fail to inform you in some future letter. All accounts concur to state, that Iceland is at present in the very greatest want of the gospel light, which deplorable situation loudly calls for our help.

Extract of a letter from Professor Young of Heidelberg, dated Nov. 19, 1804.

I HAVE the pleasure to inform you, that I have succeeded in establishing a Religious Tract Society here in Germany, similar to that of yours in London. The 30l. which we received from the kindness of our well-wishers in England, have been expended in the publication of a religious pamphlet, entitled "*The Christian Philanthropist*," of which 2000 copies have already been gratuitously distributed throughout Germany, and as we are informed, proved the means of much blessing. Of this work, the second number is in the press, and as we have again collected about 300 florins from our friends in Germany, we intend to print off and distribute as large an impression of that also. We hope, in the course of time, to be able to do more in this way.

Literary, Philosophical and Geographical Intelligence.

UNITED STATES.

We have received a Message of the President of the United States, (Feb. 19, 1806) communicating "Discoveries made in exploring the Missouri, Red River and Washita, by Captains Lewis and Clark, Dr. Sibley, and Mr. Dunbar, with a statistical account of the countries adjacent."

The two letters which follow, from Mr. Jefferson, and Captain Lewis, contain satisfactory information concerning the objects of this expedition, and a condensed account of the progress, which has already been made toward their accomplishment. Interesting extracts from this valuable communication will appear in future numbers of the Panoplist.

To the Senate and House of Representatives of the United States.

In pursuance of a measure proposed to Congress by a message of January 18th, 1803, and sanctioned by their appropriation for carrying it into execution, captain Meriwether Lewis, of the first regiment of infantry, was appointed, with a party of men, to explore the river Missouri, from its mouth to its source, and, crossing the highlands by the shortest portage, to seek the best water communication thence to the Pacific ocean; and lieutenant Clarke was appointed second in command. They were to enter into conference with the Indian nations on their route, with a view to the establishment of commerce with them. They entered the Missouri May 14th, 1804, and on the first of November took up their winter quarters near the Mandan towns, 1609 miles above the mouth of the river, in latitude 47 deg. 21 min. 47 sec. north, and longitude 99 deg. 24 min. 45 sec. west from Greenwich. On the 8th of April, 1805, they proceeded up the river in pursuance of the objects prescribed to them. A letter of the preceding day, April 7, from captain Lewis, is herewith communicated. During his stay among the Mandans, he had been able to lay down the Missouri, according to

courses and distances taken on his passage up it, corrected by frequent observations of longitude and latitude; and to add to the actual survey of this portion of the river, a general map of the country between the Mississippi and Pacific, from the 34th to the 54th degrees of latitude. These additions are from information collected from Indians with whom he had opportunities of communicating, during his journey and residence with them. Copies of this map are now presented to both houses of Congress. With these I communicate also a statistical view, procured and forwarded by him, of the Indian nations inhabiting the territory of Louisiana, and the countries adjacent to its northern and western borders; of their commerce, and of other interesting circumstances respecting them.

In order to render the statement as complete as may be, of the Indians inhabiting the country west of the Mississippi, I add doctor Sibley's account of those residing in and adjacent to the territory of Orleans.

I communicate also, from the same person, an account of the Red river, according to the best information he had been able to collect.

Having been disappointed, after considerable preparation, in the purpose of sending an exploring party up that river, in the summer of 1804, it was thought best to employ the autumn of that year in procuring a knowledge of an interesting branch of the river called the Washita. This was undertaken under the direction of Mr. Dunbar, of Natchez, a citizen of distinguished science, who had aided, and continues to aid us, with his disinterested and valuable services in the prosecution of these enterprizes. He ascended the river to the remarkable hot springs near it, in latitude 34 deg. 31 min. 4 sec. 16, longitude 92. deg. 50 min. 45 sec. west from Greenwich, taking its courses and distances, and correcting them by frequent celestial observations. Extracts from his observations, and copies of his map of the river, from its

mouth to the hot springs, make part of the present communications. The examination of the Red river itself, is but now commencing.

TH: JEFFERSON.

February 19, 1806.

Extract of a letter from Captain Meriwether Lewis to the President of the United States, dated

FORT MANDAN, April 17th, 1805.

Dear Sir,

HEREWITH enclosed you will receive an invoice of certain articles, which I have forwarded to you from this place. Among other articles you will observe, by reference to the invoice, 67 specimens of earths, salts and minerals, and 60 specimens of plants; these are accompanied by their respective labels, expressing the days on which obtained, places where found, and also their virtues and properties, when known. By means of these labels, reference may be made to the chart of the Missouri, forwarded to the secretary of war, on which the encampment of each day has been carefully marked: thus the places at which these specimens have been obtained, may be easily pointed out, or again found, should any of them prove valuable to the community on further investigation.

You will also receive herewith enclosed, a part of capt. Clark's private journal; the other part you will find enclosed in a separate tin box. This journal will serve to give you the daily details of our progress and transactions.

I shall dispatch a canoe with three, perhaps four persons from the extreme navigable point of the Missouri, or the portage between this river and the Columbia river, as either may first happen. By the return of this canoe, I shall send you my journal, and some one or two of the best of those kept by my men. I have sent a journal kept by one of the sergeants, to captain Stoddard, my agent at St. Louis, in order as much as possible to multiply the chances of saving something. We have encouraged our men to keep journals, and seven of them do, to whom in this respect we give every assistance in our power.

I have transmitted to the secretary at war, every information relative to the geography of the country which we possess, together with a view of the Indian nations, containing information relative to them, on those points with which I conceived it important that the government should be informed.

By reference to the muster rolls forwarded to the war department, you will see the state of the party; in addition to which we have two interpreters, one negro man, servant to capt. Clarke; one Indian woman, wife to one of the interpreters, and a Mandan man, whom we take with a view to restore peace between the Snake Indians, and those in this neighbourhood, amounting in total with ourselves to 33 persons. By means of the interpreters and Indians, we shall be enabled to converse with all the Indians that we shall probably meet with on the Missouri.

I have forwarded to the secretary at war my public accounts, rendered up to the present day. They have been much longer delayed than I had any idea they would have been, when we departed from the Illinois; but this delay, under the circumstances in which I was compelled to act, has been unavoidable. The provision pirogue and her crew, could not have been dismissed in time to have returned to St. Louis last fall, without evidently, in my opinion, hazarding the fate of the enterprize in which I am engaged; and I therefore did not hesitate to prefer the censure that I may have incurred by the detention of these papers, to that of risking in any degree the success of the expedition. To me the detention of these papers has formed a serious source of disquiet and anxiety; and the recollection of your particular charge to me on this subject, has made it still more poignant. I am fully aware of the inconvenience which must have arisen to the war department, from the want of these vouchers, previous to the last session of Congress, but how to avert it was out of my power to devise.

From this place we shall send the barge and crew early to-morrow morning, with orders to proceed as expeditiously as possible to St. Louis; by her we send our dispatches,

which I trust will get safe to hand. Her crew consists of ten able-bodied men, well armed and provided with a sufficient stock of provision to last them to St. Louis. I have but little doubt but they will be fired on by the Siouxs; but they have pledged themselves to us that they will not yield while there is a man of them living. Our baggage is all embarked on board six small canoes, and two perouques; we shall set out at the same moment that we dispatch the barge. One, or perhaps both of these perouques, we shall leave at the falls of the Missouri, from whence we intend continuing our voyage in the canoes, and a perouque of skins, the frame of which was prepared at Harper's ferry. This perouque is now in a situation which will enable us to prepare it in the course of a few hours. As our vessels are now small, and the current of the river much more moderate, we calculate upon travelling at the rate of 20 or 25 miles per day, as far as the falls of the Missouri. Beyond this point or the first range of rocky mountains, situated about 100 miles further, any calculation with respect to our daily progress, can be little more than bare conjecture. The circumstance of the Snake Indians possessing large quantities of horses, is much in our favour, as by means of horses the transportation of our baggage will be rendered easy and expeditious over land, from the Missouri to the Columbia river. Should this river not prove navigable where we first meet with it, our present intention is to continue our march by land down the river, until it becomes so, or to the Pacific ocean. The map, which has been forwarded to the secretary of war, will give you the idea we entertain of the connexion of these rivers, which has been formed from the corresponding testimony of a number of Indians, who have visited that country, and who have been separately and carefully examined on that subject, and we therefore think it entitled to some degree of confidence. Since our arrival at this place, we have subsisted principally on meat, with which our guns have supplied us amply, and have thus been enabled to reserve the parched meal, portable soup, and a considerable proportion of pork and flour, which

we had intended for the more difficult parts of our voyage. If Indian information can be credited, the vast quantity of game with which the country abounds through which we are to pass, leaves us but little to apprehend from the want of food.

We do not calculate on completing our voyage within the present year, but expect to reach the Pacific ocean, and return as far as the head of the Missouri, or perhaps to this place, before winter. You may therefore expect me to meet you at Monticello in September, 1806. On our return we shall probably pass down the Yellowstone river, which, from Indian information, waters one of the fairest portions of this continent.

I can see no material or probable obstruction to our progress, and entertain, therefore, the most sanguine hopes of complete success. As to myself, individually, I never enjoyed a more perfect state of good health than I have since we commenced our voyage. My inestimable friend and companion, captain Clarke, has also enjoyed good health generally. At this moment every individual of the party is in good health and excellent spirits, zealously attached to the enterprise, and anxious to proceed; not a whisper of discontent or murmur is to be heard among them; but all in unison act with the most perfect harmony. With such men I have every thing to hope, and but little to fear.

Be so good as to present my most affectionate regard to all my friends, and be assured of the sincere and unalterable attachment of

Your most obedient servant,

MERIWETHER LEWIS,

Captain of 1st U. S. regiment of infantry.

TH: JEFFERSON,

President of the United States.

Messrs. Poyntell and Co. from their Classical Press in Philadelphia, have just issued, in their neat and correct style, the first American edition of *Xenophon's Cyropedia*, in eight books. The American editors copied from Hutchinson's London edition, and announce that under the critical inspection of Mr. John Watts, they have corrected many errors of the London edition. It is highly honourary to our country that the Greek and Latin classics are

now published among us in as neat and correct a style, to say the least, as in Great Britain, and at a price considerably lower. We hope, for the encouragement of enterprize so commendable, that in all our seminaries of learning, American editions of the classics will ever be preferred. And for beauty of type, goodness of paper, and correctness and elegance of execution, we can with pleasure recommend the editions of Messrs. Poynell and Co.

GREAT BRITAIN.

LONDON INSTITUTION.

At a very numerous and respectable meeting at the London Tavern, May 23, 1805, Sir F. Baring, Bart. M. P. in the chair, it was resolved to establish an Institution, on a liberal and extensive scale, in some central situation in the city of London; to be denominated the "London Institution, for the advancement of literature, and the diffusion of useful knowledge." This Institution will be similar, in its leading features, to the Royal Institution. Its object, like that of the other, will be to provide a Library containing works of intrinsic value; Lectures for the diffusion of useful knowledge; and reading rooms, for the daily papers, periodical publications, interesting pamphlets, and foreign journals. The qualification of a proprietor was fixed for the present at seventy-five guineas, and the subscription for life at twenty-five guineas. At a second meeting, held May 28, it was resolved to close the subscription for proprietors, which had proceeded with unexpected rapidity; upwards of nine hundred names having been obtained, whose subscriptions amounted to about 70,000*l.* a sum fully adequate to effect the various objects of the institution, and to secure permanent funds for its support. A temporary committee was appointed to prepare a plan to be laid before his Majesty's secretary of state, for the purpose of soliciting a charter for the institution.

The Rev. Dr. Lettice proposes to publish in one vol. 8vo. price 14*s.* the *Art of Assisting the Memory*; being an improvement on Grey's *Memoria Technica*, the plan of which is said to be enlarged, by its application to the first elements of various arts and sci-

ences, and even to conversation and the transactions of business.

A quarterly periodical work commenced last month, at 3*s.* 6*d.* each number, entitled, *A Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries*; being an abridgment of the periodical and other publications, English and Foreign, relative to arts, chemistry, manufactures, agriculture, and natural philosophy; accompanied occasionally with remarks, pointing out the merits and defects of the various papers; and, in some cases, shewing to what other useful purposes the researches of individuals may be applied, beyond the original views of the author. It is intended to exhibit the substance of every interesting memoir, paper, &c. on the subjects above mentioned, which shall be published either at home or abroad.

Some papers left for publication by the late Professor Robinson, of Edinburgh, will shortly be brought forward under the care of his executors.

The Literary Club has set on foot a subscription for erecting a Monument in St. Paul's Cathedral, to the memory of Sir Joshua Reynolds, the founder of that Society.

In the 255th number of Mr. Arthur Young's *Annals of Agriculture*, a sketch is given of a new Farming Society, established in East Kent, near Hythe. It consists of twelve of the most intelligent farmers and graziers in the county of Kent, who meet monthly at one another's houses in succession, a severe fine being fixed for non-attendance. The first business of the day is to take a minute survey of the practice pursued on the farm at which the meeting is appointed; their host shewing them the contents of his farmyard, the arable and pasture land, implements, &c. in his possession. Wherever merit or blame attaches, it is to be candidly assigned. After this inspection, accompanied by a critical discussion with a view to improvement, they return at a late hour to dinner at the president's house: after which a lecture is delivered by him, on a subject appointed at the preceding meeting. This subject is regularly debated; and the secretary enters each member's opinion, all being bound to deliver an opinion in a journal, for the use of the society.

List of New Publications.

MONTHLY Magazine, containing Ecclesiastical history, Morality, Religion, and other useful and interesting matter. Published by John C. Gray and Co. Danbury, (Con.) 32 pages. \$1.50 a year. The first No. appeared Jan. 1, 1806.

The use and importance of preaching the distinguishing doctrines of the gospel, illustrated in a sermon at the ordination of the Rev. John Keep, to the pastoral charge of the Congregational Church in Blandford, Oct. 30, 1805. By Asahel Hooker, A. M. Pastor of the Church in Goshen, Conn. Wm. Butler, Northampton.

The immoral tendency of error, illustrated in a sermon delivered at the ordination of Rev. James Beach, to the pastoral care of the Church in Winstead, Jan. 11, 1806. By Asahel Hooker, A. M. Pastor of the Church in Goshen. Hartford, Lincoln and Gleason. 1806.

Christianity the friend of Man. By James George Durham, A. B. Corpus Christi College, Cambridge. Hugh Maxwell, and W. P. Farrand, Philadelphia.

A discourse delivered in the south church in Portsmouth, at the interment of the Rev. Samuel Haven, D. D. who departed this life March 3, 1806, in the 79th year of his age, and 54th of his ministry. And of his wife, Mrs. Margaret Haven, who survived her husband about thirty six hours. By Joseph Buckminster, D. D. Also a Monody on their death, by Rev. James A. Neal. W. & D. Treadwell, Portsmouth, N. H.

The safety of appearing at the day of judgment in the righteousness of Christ. By Solomon Stoddard, formerly pastor of the church in Northampton. 12mo. Price. 1 dol. Northampton, Mass. E. & S. Butler. 1805.

A sermon delivered at Stockbridge, Sept. 17th, 1804; at the interment of Mrs. Elizabeth West, aged 74, consort of Rev. Stephen West, D. D. And her nephew, Henry W. Dwight, Esq. who died the same day, in the 48th year of his age. By Rev. Alvan Hyde. Stockbridge. Willard.

Thoughts on the Trinity. By George Isaac Huntingford, D. D. F. R. S. Warden of Winchester College and Bishop of Gloucester. Boston. E. Lincoln.

The first Number of the Poem of Madoc. By Robert Southey. Boston. Munroe and Francis.

IN THE PRESS.

Letters to a young lady on a course of English education. By J. Aikin, M. D. Boston. Munroe and Francis.

Village Sermons; or plain and short discourses on the principal doctrines of the gospel; intended for the use of families, Sunday schools, or companies assembled for religious instruction in country villages. By George Burder. 3 vols. Boston. E. Lincoln.

Samuel H. Parker, of this town, proposes to publish, by subscription, *The Sacred Mirror*; or a compendious view of scripture history. Containing a faithful narration of all the principal events recorded in the Old and New Testaments, from the creation of the world to the death of St. Paul. With a continuation from that period to the final destruction of Jerusalem by the Romans. Designed for the mental improvement of youth, and particularly adapted to the use of schools. By the Rev. Thomas Smith, Author of the *Universal Atlas*, &c. To which is added a copious Index, not contained in the English edition. 1 vol. 12mo.

Obituary.

Died, April, 1806, at New Haven, (Con.) in the 27th year of her age, Mrs. MARTHA DAY, wife of Mr.

Professor DAY, of Yale College, and daughter of the late Hon. ROGER SHERMAN. Her death was a severe

affliction to her relations and intimate acquaintance ; to her husband it was one of the most poignant trials, which men in this world are called to endure. She left an infant son, not capable of feeling the irreparable loss it has sustained. She was a blameless woman, possessed of modesty, kindness, cultivated understanding,

charity, and all the delicate and amiable virtues of her sex. In a time of youth and health, she had dedicated herself by a public and solemn covenant, to the service of the blessed God ; and, in his presence, as her friends have reason to believe, her unembodied spirit now adores, and is happy.

Poetry.

MESSRS. EDITORS,

The subsequent Elegy, published at Boston immediately after the death of the renowned WHITEFIELD, A. D. 1770, and displaying in truly poetic numbers the fire and devotion of the muse, appears worthy of re-publication in your excellent work.

WHITEFIELD, thy shade ten thousand groans await,
Whilst through the village moves thy sacred bier ;
The weeping peasant sickens at thy fate,
And pays the generous tribute of a tear.

Ah me ! how soon the phantom life decays !
How quick the visionary charm is o'er !
Wisdom, nor worth, nor awful virtue saves,
Nor kindly shelters from the destin'd hour.

How did he charm with wondrous art the soul,
And ev'ry boist'rous sentiment assuage ;
In many a pleasing tract did fancy roll,
And melt the youth, and thaw the snow of age.

How did thy beauties, virtue, gently beam,
And tempt the straying wanton to thy road ?
Till chang'd like thee, he views the mighty scene,
And wonders at the mercy of a God.

Oft would thy top, O Golgotha, arise,
A bleeding God, and Rome's fierce bloody throng ;
Whilst many a tear disluc'd the hearer's eyes,
Nor pain'd the mind, nor thought the service long.

But death, stern monarch, warns the saint away,
And heavy pains the trembling flesh consume,
See rigid fate its ebon wand display,
And point the gloomy mansions of the tomb.

Whilst the great soul with smiling youth enrob'd,
By angels convoy'd, soars to fields above ;
Where kindred spirits join him on the road,
And hail him welcome to the realms of love.

There will he meet the plaudit of his King,
Happy in bliss and ever springing joy,
Where death no more shall dart its venom'd sting,
Nor sickness, pain, nor lurking sin annoy.

Mean while soft slumbers to thy dust below,
 Whilst many a sigh shall consecrate the gloom,
 Whilst many a tear from grateful hearts shall flow,
 And many a bay shall shade thy hallow'd urn.

And ye, who oft aspers'd the saint below,
 Though late, this friendly counsel weigh with care,
 Go, bid, at last, grief's generous current flow,
 Go, wash th' unworthy action with a tear.

TO CORRESPONDENTS.

THE "*Comment on some parts of the fifth chapter of Romans*," by ZUINGLIUS, is able, judicious and useful, and shall be inserted in the next number.

C. Y. A.'s communications on "*the state of literature in New-England*," and his discussion of the question, "*Whether it be wrong to transgress a mere municipal law, if the transgressor submit to the penalty?*" Also H. on "*the duties of the rising generation*," and J. C. "*on the doctrine of the saints' perseverance*," with several other approved pieces, are on file for publication, as fast as our pages, allotted for communications of the kind, will admit.

We are obliged to the subscriber, who transmitted to us the pastoral letter of the Right Rev. Bishop Clagget of Maryland, and shall cheerfully comply with his request.

Reviews of Mr. Webster's "*Compendious Dictionary of the English Language*," "*Memoirs of Pious Women*," and Mr. Dow's "*Letters to Mr. Sherman*," shall appear in the next number.

The ingenious refutation of the atheistical notion of an eternal succession of men, communicated by C. Y. A. is received. We think it well deserves a place in the Panoplist.

The Dissertation of THEOPHILUS on "*John's sixth vial*," is gratefully received, and the views and wishes of the author shall be faithfully regarded.

Correspondents are requested to forward their communications early in the month.

Authors and Booksellers, who wish to have their publications announced in the Panoplist, will please to transmit copies of them, or their titles, directed to the Editors, to the care of E. Cotton, bookseller, Boston.

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